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The Moslem World

A Study

Based on "WHAT IS THIS MOSLEM WORLD," CHARLES R. WATSON and "MECCA AND BEYOND," EDWARD M. DODD and ROSE W. DODD

By ANNA A. MILLIGAN, Former Educational Secretary of the Board of Foreign Mission

THE POWER OF THE PRINTED PAGE

THERE are places where the messenger of Christ cannot go in person. There are grave restrictions placed about his activities in places where he is allowed to go. The Bible can be hidden in the ample folds of a Moslem's wearing apparel. A gospel portion can be tucked away in many little secret places. Parents and brothers must sleep, and there are sometimes waking hours when an earnest searcher after the truth can be alone. So one can snatch precious truths from these printed words and lay them up securely in his heart. His word will not return to Him void.

Mrs. Mary Samuel's grandfather read a leaflet that a missionary handed to him at a Hindu festival. Michael Mansur read a Bible that a missionary challenged him to read before denouncing a religion of which he knew nothing. Abdul Haqq read the Bible verse on the back of a medical prescription blank that had been given to him in the Christian hospital. A missionary at Khartum asked Esther, a fine, intelligent Sudanese girl, "What led you to Christ?" She replied, "The Christian literature sent me by the pastor." The pastor was a convert from Islam. Eternity alone will reveal the goodly company of those who found the Savior through the printed page.

Islam knows the power of the printed page. There are more newspapers in Alexandria and Cairo than in London. In India there are 220 Mohammedan newspapers where fifty years ago there was scarcely one. The religious fraternities have disciples in every large center and their literature is on sale even in village bookshops. There are busy hives of propagandism in several cities with their printing presses, putting out so many books that one catalogue covers 200 pages. The pen of today is mightier than the sword of the past. There is a wide open door for tact-

ful evangelism through the channel of literature among the thousands of English speaking and reading Moslems in India. It is reported that thirty-nine per cent of the children educated in village schools in India relapse into illiteracy within five years after leaving school, simply because they have nothing to read. Dr. Warnshuis says, "Any mission that assumes the responsibility of educational work and is teaching the people to read, is responsible for producing, somehow, a healthy Christian literature for those readers." The task is baffling but obedience to the Master is not conditioned upon difficulties.

"The second annual report of the American Association for the Advancement of Atheism states: 'The 4-A seeks to establish branches in every community. . . . The holding of large meetings is not necessary. The silent individual propaganda with the use of 4-A literature is the hardest to counteract.' As in our Lord's day, the children of light can learn from the children of this world." (New York Jewish Mission)

There should be set aside from regular mission duties those who have literary ability so that literature may be prepared for the constantly-growing reading public, and for the spiritual nurture of professed Christians. A large number of experienced missionaries are needed to provide translations and original material for all Moslem areas. The call is imperative and cannot be ignored.

The Nile Mission Press of Cairo has for years been the center of powerful influence in this line. It has published general mission literature in addition to special productions for Christian workers, for women, for children, for Jews and for Moslems. It would still be active if we here at the home base would make it possible. Such an agency cannot hope to be self-supporting and a press cannot run without funds. Its work has been heroic. When it was not yet safe to print and distribute a life of Christ, it put out "The Story of Joseph," illustrated. It is not possible for us who have lived in an enlightened Christian land, where floods of books for boys and girls filled with pictures have crowded our homes and libraries, to imagine what such a book meant to Moslem children. Their religion forbids pictures anywhere, and there had never been provided for them any book even without pictures. No wonder it was easily a best seller. Since then others equally popular have been published, some even with colored illustrations. It is nothing short of a tragedy that the Nile Mission Press has been forced to curtail operations, in view of the immeasurable need and the God-given opportunities.

The Bible Societies have produced an Arabic translation of the Bible and translations of the at least thirty languages spoken by Moslems throughout the world. It has been a magnificent service. And now today the call is loud and insistent for a Christian literature of every sort, for old and young, for the learned and less-learned, everything to reach the Moslem heart for

Christ. The printed page is a most important missionary agency.

In Cairo, they have what they call "Literature Week." All missionary agencies co-operate in selling Christian books and other Christian literature. One year recently 13,000 books were sold, of which about 6,000 were scripture portions. This cannot but count for the spread of the Christian message.

A similar campaign is carried on annually in our India mission field, with immeasurable values. It has resulted not only in the spread of the gospel story but it has enlisted the personal service of the weakest as well as the strongest church member in direct evangelism for Christ.

Years ago when the American Christian Literature Society for Moslems was in annual session in New York, a cable greeting was read from friends in the field. It said: "No agency can penetrate Islam so deeply, abide so persistently, witness so daringly, and influence so irresistibly as the printed page."

TELLING THE MESSAGE

The Asiatic Christianity which Mohammed conquered was Christian only in name. It was corrupted by pagan practices and had been weakened by disputes and heresies. It had never had the strong intellectual leadership that the Western church enjoyed. Therefore when representatives of Christ began going out to these lands for missionary service they found there a debased form of Christianity against which there was ingrained hostility.

So the missionaries had to limit their efforts to practical, friendly expression of the Christ spirit, along with whatever direct evangelizing was possible. Direct preaching and teaching to Moslems was often wholly impossible. For this reason medical work was a particularly effective means of approach in the early days. As pain and suffering are no respecter of persons, the missionaries learned that a Moslem welcomed doctors and nurses with their ministry of mercy in his hour of need, although they came to him avowed Christians.

In Egypt, Assiut Hospital is ministering to an annual average of some 2,300 in-patients and 22,000 clinic patients, a goodly number of whom are strict Moslems. It is conducting a leper clinic where scores of hopeless patients have been sent back to their people full of hope. It has a well-organized nurses' training school where Egyptian young women are finding life opening up before them in unheard-of opportunities for useful service. In addition Assiut Hospital offers interne training to young Egyptian doctors.

The scope of medical missions includes all the concerns of human well-being, public health, and preventive medicine. In Cairo and some other cities Child Welfare Centers are doing a much needed work. There is no better point at which to make known modern medical ideas than through the mothers of small children. Baby clinics, health exhibits by posters and films, and mothers' clubs have met a crying need, and at the same time

have reached the hearts of the people through the demonstration of Christ-like service. Orphanages at Cairo, Assiut, Khartum, Pasrur and Gurdaspur have been a marvel to all Moslems because they displayed a spirit totally unknown in Islam. It may easily be surmised that in the hearts of the amazed spectators an unexpressed suggestion may persist—the God that answers by orphanages, let Him be God!

Where public preaching of the gospel has been absolutely forbidden as it was in Khartum, the home of the missionary or of the Christian government official where love and respect, kindness and courtesy hold sway between husband and wife, and between parents and children, every day and all the time, has been a messenger to Moslems more potent often than any sermon could have been. It has reached many a hard and surprised Moslem heart. It is one of those things impossible of statistical appraisal but absolutely certain as a great force.

The law of seclusion for woman in Islam made women's work for women imperative. Women were not permitted to go to public meetings, so the messenger had to go to them in the harems. What a blessing this work has been! How many wounded and broken hearts have been comforted! How precious have been those visits of the "Jesus ladies," because to many they were the only touch they had with the great outside world from which they were shut out. As Mrs. Abeel with her embroidery worked the scarlet thread dyed in the blood of the Lamb into the more delicate fabric of women's hearts and lives, so all the harem workers since her day have given secluded Moslem women the only vision they have had of the dawn of the day which is to be, when the Sun of Righteousness shall arise with healing in His wings, and there shall be no more curse upon the women and the homes of Islam. This kind of work calls for a great army of women workers, for such harems are accessible only to women, and the audiences are necessarily small. Every Christian harem worker is a visible, practical illustration of what the gospel has done for women. A Christian woman owes all she is and all she has to Christ. It is no theoretical comfort she has to offer. It is the loving expression of a grateful heart and life.

With the first breath of the wind which swept over all Moslem lands ushering in the new day, came the realization of the need of knowledge for men at first, then later for women and girls also. There was no other hope for keeping a foothold in the great busy world of industry and politics without the wisdom of the world. So, because mission schools were the only available ones, Moslems faced the possibility of Christian influence upon their children in their mad quest for knowledge. And how eager the missionaries were for the opportunity to mold the young life in this plastic stage, and see it respond to discipline of ordered habits, unfold to development of mind, and to bring it into contact with lives ordered by love, purity, chastity, and Christ-like aspirations.

This method has proved truly dynamic. The Moslems have realized this and so as rapidly as they have been able to establish their own schools and to train a sufficient number of teachers to fill them, they have withdrawn their children from Christian influence and have forbidden Christian schools to carry on in some places. Primary schools have been the first to go and the secondary schools may be placed under the ban at any time. The great pity is that while Christians had freedom and could have brought thousands of boys and girls face to face with Christ every school day of the year, from two to eight years each, having the opportunity to exercise this supremely penetrating influence, it was not done to the limit of the opportunity. It would have meant the early arrival of a time when a convert's enemies should not be those of his own household.

Thank God, some Moslems have had the opportunity of knowing a Christian man as a friend, of being assured of his wisdom and truthfulness, his sweet spirit and his purity of life. The simple beauty of a life that is Christ's has been powerful enough to remove the mountains of prejudice and to inspire a courage that has made some willing to face any scorn or contempt, any disgrace or loss, even death itself if only they can gain that which gives hope and joy and peace.

MESSENGERS TO MOSLEMS

Christianity is a missionary religion or it is not Christian. Christians are in the world to transform it in accordance with the purpose of Christ. The gospel is good news, and it is not news at all if it is not told. The Great Commission is not limited to those easy of access. Difficulties do not abrogate the command. As for the Moslem field, "It must be admitted," says Dr. Watson, "that in the whole round of missionary tasks, there is none that can touch the hem of the garment of missions to Moslems for difficulty."

Mohammed began his prophetic career early in the seventh century. The crusaders attempted to take Jerusalem out of the hands of the Moslems from the eleventh to the thirteenth centuries. They thought they were doing honor to Christ, but the Crusades were a decided set-back to the progress of the Kingdom. They built up attitudes of pure hate which have continued through the centuries and have made Christian missionary approach all but impossible. In fact no such approach was attempted until nearly half a century after the Crusades, except the bold effort of Francis of Assisi. When the crusading Franks were besieging the Moslems at Damietta, Francis marched into the enemy's camp, chanting the 23rd Psalm. He announced to the astonished Sultan, "I am sent not of man but of God to show thee the way of salvation," and offered to undergo the ordeal by fire to prove the truth of the gospel he proclaimed. His sheer courage, which to the Moslems seemed pure madness, proved his safeguard. He was dismissed with honor.

The greatest missionary to Mos-

lems was Raymund Lull. In the spirit of love openly repudiating the methods of the crusaders, Lull went forth again and again to tell the Moslems the wondrous story of the Cross of Christ. He was imprisoned; and in his dungeon he exhorted his captors to forsake their false creed and believe in the Lord Jesus Christ. He was exiled; but when it became possible he again returned to tell the story of redeeming love. At last he was stoned to death at Bugia on June 30, 1315; with his last breath he called upon the people to renounce Mohammed and follow Christ. His ancestors had played their part in the Crusades which took up the sword and perished by the sword. Lull seems to have been raised up by God to prove what the Crusades might have done for the world, had they been fought with the weapons of Him whose last words from the Cross were forgiveness and peace. The books Lull wrote have vanished, but his own life emphasizes his own great motto: "He who loves not, lives not, and he who lives by the LIFE cannot die." "Thus he wrote; thus he spoke; thus he lived; and thus he died."

After Lull's martyrdom there was one effort made by Francis Xavier to tell the message to Moslems in China in the sixteenth century. Then no Christian voice was heard in any Moslem land crying out to God, "O that Ishmael might live before Thee," until the coming of Henry Martyn to India and Persia in the nineteenth century. His was the true missionary spirit and he literally "burned out for God" on behalf of his Moslem brothers. Martyn was followed by heroes of the Cross who took their lives in their hands when they went into Moslem territory. There have not been lacking since that time men and women with the faith that moves mountains, the love that never fails, and the courage that disarms fanaticism and hate, the three qualities necessary for the task. It was not the humanitarian urge that thrust them forth into the fields spoiled in advance. No, it was obedience to Christ and overflowing love for Him and for His prodigal sons and daughters.

Our own missionaries have continued through the years to go in just as large numbers as the love and obedience of the home church have permitted. They have been telling the good news and glad tidings in "far north" India, in the Nile valley, and in the land of the Blacks that was once crushed under the cruel heel of the Mahdi. Ours have been Moslem fields and marvelous achievements have been wrought. Converts have not been numerous, as statistics go. The Moslem law decrees death to anyone who becomes a Christian, but still there have been converts. These have been of heroic mold. There is no place where Christian missionaries can so truthfully say, "Master, we have toiled all night and have taken nothing," as in Moslem waters. Converts and messengers together have added a few precious, lustrous jewels to the Crown of the Exalted Christ. What matter that some met a martyr's death and now wear a martyr's crown! They be-

long with the unnamed hosts of Hebrews 11:32-40, "of whom the world is not worthy." Those who follow in their train must show the same loving Christ-spirit in fullest measure if they are to win the Moslem world today. Only Love will have the power to place the Cross above the Crescent in Moslem hearts, and give Christ His rightful place in the lands that are now called Moslem.

Such a messenger is a pastor in the Sudan, who has been released from pastoral responsibilities to give his entire time to evangelism. He is himself a convert from Islam and knows the difficulties and dangers that await him. He is depending upon our prayers to God for his guidance and strength.

Such a messenger is Prof. Daskawie in our Gordon College, India. His superb scholarship and sterling qualities have disarmed prejudice in Moslem students and have caused them to marvel at the power in his life, and some have come to him and said, "Sir, we would see Jesus."

Some precious jewels have been added to the crown of our Lord Jesus Christ through the lives and the love of these messengers and a goodly number of other men and women have placed their all, even life itself, upon Christ's altar, that other Moslems may come to know and love Him, too.

WHAT DOES CHRIST EXPECT OF HIS CHURCH TODAY?

Christ expects His church today to do what He told us to do. He expects us to go into all the Moslem world and preach the gospel to every Moslem creature. In North Africa where Raymund Lull witnessed and died in 1315, no other effort was made to reach Moslems until 1884. Not for 1,000 years after Islam did the first missionary enter Persia. Arabia waited twelve centuries to hear of Christ. There are today more mosques in Jerusalem than there are missionaries in all Arabia. There was a thousandfold more enthusiasm in the dark ages to wrest an empty sepulchre from the Saracens than there is in our day to bring to Moslems the knowledge of a living Saviour. England's war in the Sudan to put down a Moslem usurper by fire and sword cost more in men and money a hundred times than all missions to Moslems in the past century. In all lands where missionaries have gone, how few the numbers and how feeble the efforts compared with the glorious opportunities! When most of the Moslem world was accessible to missionaries, not one-sixtieth was ever occupied by missions. The keys to almost every gateway have been in the political grasp of Christian powers so that it was not easy to enforce the death penalty to renegades from Islam who were under the flag of the "infidel," still we did not give them a chance to know the Saviour.

The task which Lull undertook is still before the church unaccomplished. Christ expects us to make amends for our neglect of the centuries. It was not that the Crescent conquered the Cross: it was that the Cross was scarcely in the field at all. Moslem people have never had a chance to know Christ in all His

glorious beauty and power. The Christianity Moslems found in their conquered territory was not such as to command their respect nor satisfy their heart hunger, which they are expressing today, in faithful observance of prayer and fastings, in shrines and pilgrimages. Christ *can* satisfy every longing heart but Moslems do not know it.

Lull had the powerful intellect, the loving heart and the practical efficiency that Christ expects in His church today. Only so can the church gird itself for the conflict with the antagonist that has for thirteen centuries defied the armies of the living God. Our weapons against Islam are not carnal. Love and love alone will conquer—a love that will never fail. It is going to take more of this spirit of Christ to win the Moslem world than is required for any other sector of the line of missions. There must be a drenching of the field with love and sympathy—such love and sympathy as shall overcome suspicion and hostility.

We must widely extend every department of work now being carried on. There must be discovered and thrust forth an army of consecrated men and women teachers, doctors and nurses for direct work, and another multitude to go out to train the native boys and girls, men and women for these tasks. Every strategic city should be occupied in strength. What are ten stations with even 100 outposts when the country may have 4,000 towns and villages? What does two per cent enrolment of the pupils in school amount to in a country? We believe that if the Christian nations had been strong in the faith in Mohammed's time and had not been weakened by outright heresies and schisms, the hordes of Moslem conquerors and their later missionary operations would not have swept all before them. That was long ago. But how shall we explain the fact that when a field was open for educational work, we had no funds with which to send men and women and to set up a system worthy of the name? We could have established boarding schools where Christian teachers would have had day time and night time, class room and dormitory, playground and the social hour—every situation and every human mood at their disposal for visualizing Christianity. Lost opportunities are not all to be laid at the door of our forefathers. This one lies at our door. An adequate Christian literature for those children who have been educated in our Christian schools has never yet been supplied. That lost opportunity is also to be laid at our door.

And what does Christ expect of that part of His church that remains behind in the comfort of the home land with all its privileges and luxuries? He expects the same love and sacrifice from us as is required of those that go. Christ has no two standards of devotion. It is for us who remain behind to so live the gospel of love in our individual and corporate life that our example may bear witness to the faith that the missionaries preach. We must so transform public and private life in the home land that Moslems may

not be able to point the finger of scorn at graft, injustice, drunkenness, prostitution, uncensored movies, demoralizing comic strips and every other degrading thing in our midst. By every power within us, we must achieve material, intellectual, moral, social and spiritual self-realization.

Christ expects the same dedication of our money to His cause as He asked His disciples of old. He is looking for the widow's mite and the alabaster box; and if we listen we can gain hear Him say, "Go, sell all that you have and come and follow me."

He expects above and beyond and before all else such a prayer life on the part of everyone of us, those who go and those who stay, as shall remove every mountain of difficulty in the highway of our King. He expects such a prayer life as will lead to the opening of every Moslem heart, so that the throne room may be prepared for Christ to enter and take complete possession.

Prayer Cycle for the Moslem World

SABBATH—Pray for the Moslem World with its population of over 250,000,000, that its bonds may be burst and its wounds healed and its desires satisfied by Jesus Christ, that it may not fail of this through our indifference or cowardice.

MONDAY—Pray for the awakening influences that are stirring the Moslem world, that they may lead to true liberty and enlightenment; that the Church may so express Christ's sympathy with all that is worthy in these aspirations that He may receive the honor for them, and men may turn to Him for further teaching.

TUESDAY—Pray for the missionaries and native workers who come into contact with Moslems, that they may have special wisdom in overcoming their limitations and in making the most of every opportunity to present Christ by life and word; that they may learn to love and to win love, even when dealing with bitter opposition; that their message may be brought home to men's consciences by the power of God.

WEDNESDAY—Pray for those who prepare and distribute Christian literature among Moslems, that they may be given great persuasiveness; for all Christian teachers of Moslem pupils, that they may win trust and affection for themselves and for their Master; for medical missionaries to Moslems, that they may minister in the manifest spirit of Christ.

THURSDAY—Pray for the converts from Islam, that they may come into the fullness of liberty in Christ; that their lives may commend Him to others; that they may find comfort and strength in all their trials; for all those who hear the Gospel, that they may listen with openness of mind.

FRIDAY—Pray for the 100,000,000 of our Moslem sisters, that they may receive the blessings of body, mind and spirit which Christ has brought to His people; for the handful of those who minister to them in Christ's name, that they may be greatly multiplied and imbued with power; for Moslem children, that they may come to know the purity, love and nurture of Christian homes.

SATURDAY—Pray for the Church of God as it faces the Moslem world, that it may supply generously the volunteers and money needed for the work; for those who have been studying the subject, that they may take the lead in meeting their responsibility and in arousing others.

Mohammedanism in Ethiopia

By REVEREND CHRISTIAN F. KENNEWEG, Wellsville, Ohio

WHILE the penetration of Christianity into the entrenched centers of Mohammedanism seems very slow, more strategic openings on the outlaying fringes of Islam might offer more opportune targets. Moslem Ethiopia, where the followers of Islam are separated from the support and reenforcement of fanatical believers, seemed such a country.

Soon after my entering Ethiopia about ten years ago, a native evangelist escorted me to the Easter baptismal service at the Coptic Church. Three hundred converts (many of whom were the indirect result of the Mission's influence) were to be baptized. Many were Mohammedans. I was introduced to a convert who was next to the last Mohammedan of a small hamlet which had once been entirely Moslem. It was felt that the last man would soon be baptized.

Gradually one meets groups of nominal Mohammedans. Perhaps a passing trader or leader, quartered in the neighborhood for a time, had turned them to Islam. It may be that they know little Arabic; they cannot read; they are far from a sheik or religious leader. Now, they claim to be Mohammedans, and if a strong Moslem leader would take them in hand for a while they would become fervent Moslems, but in the meanwhile they do not offer as strong opposition to the claims of Christianity as do their more active and educated sectarians.

Our churches at Sayo and Gore have adherents who had been Mohammedans, or whose parents had been. They seemed as responsive as the pagan Gallas. Indeed it might have been nearer the truth to have listed them as converts from paganism, for pagans they seemed at heart.

Although numbers are difficult to quote with any degree of certainty regarding races or religions in Abyssinia, it seems safe to say that there are between one and two million Mohammedans in that country. They are not well organized or educated. In a few centers strong Moslem leaders effectively lead their adherents in an established way, but for the most part, the groups seem separated and out of touch with effective leadership.

Many of them mix strange pagan beliefs with their Mohammedanism to such an extent that they are really closer to the pagans. And with nearly all of them, paganism to a greater or lesser degree is widespread.

Evidence seems to point to the fact that Christianity was making great inroads among the Mohammedans in Ethiopia. The government was Christian; modern education was Christian; the missionaries were Christian; the hospital and other philanthropic institutions were Christian. Christian pressure came from every side. And the Mission Evangelists and Christian bodies reaped the harvest.

One hopes and prays that strong and effective Christian influence shall continue to be exerted there in an effective way.

Suggested Devotional Service

For Program-Study on The Mohammedan World

By (Mrs. Chas. W.) ELSIE WEHLING FULTON

Devotional Theme for year beginning April, 1937: IMPELLING IMPERATIVES

DEVOTIONAL IMPERATIVE FOR MARCH:

BE OBEDIENT—Mark 16:15.

(Have displayed a placard on which is printed: "To obey is better than sacrifice.")

Song: Bible Songs Hymnal No. 1.

Illustrations of Obedience:

Abraham—Heb. 11:8.

Jonah—Jonah 3:1-3.

Peter—Acts 10:19-23.

Paul—Acts 26:15-20; 16:9, 10.

Wise Builders—Matt. 7:24, 25.

Song: Bible Songs Hymnal No. 137.

Leader: Obedience implies some law or command or rule or authority or person to be obeyed. Law is found and obedience is required in widely differing spheres, in spheres animate and inanimate. We speak of many different kinds of law: of gravitation, of mechanics, of nature, of nations, of man, of God. Our attention, however, in this devotional study should be given chiefly to divine law and to human obedience. When God created the material universe, He made it subject to law as the condition of its existence. Man, the crown of God's creation, He made subject to physical, moral, and spiritual law, the disobedience of which means injury as a penalty for the disobedience. To disobey the laws of our physical well-being means injury to our physical life; to disobey the laws of our moral well-being means injury to our moral life; to disobey the laws of our spiritual well-being means injury to our spiritual life. Hence there comes to us the impelling imperative, BE OBEDIENT.

Jesus commanded His disciples to evangelize the world. He said, "Go ye into all the world, and preach the Gospel to every creature." It was His last command to His disciples. This command will rest upon the Christian Church until the world is evangelized. The zeal with which we undertake to obey this command of Jesus is the measure of our love and devotion to Him.

"With parted lips and outstretched hands
And listening ears thy servant stands,
Call Thou early, call Thou late,
To Thy great service dedicate."

Prayer: For the conversion of the Mohammedan World. (For suggestions, see pages on our four foreign fields in the Prayer Cycle.)

Song: Bible Songs Hymnal No. 159.

Foreign Fields Survey Committee

ACROSS INDIA

IF we travel as we plan, we shall be in Sudan as you read this page, but as I write we are still in India—so long is it between pen and printed page.

From Bombay we have traveled 1,529 miles to Abbottabad in the North West Frontier Province, our one station outside the Punjab, and have added many more miles as we have gone by trains and by auto here and there across the Punjab to visit every mission station, to observe every type of work and to break bread, at some time or other, with every missionary.

We have visited all of our schools, Primary, Middle, High, and Industrial, as well as College and Seminary. Some of the elementary schools have very meagre equipment; some have the more essential things; probably none would be considered well equipped in America. But everywhere we have found earnest Christian Indian teachers bringing a new life and new ideals to girls and boys under their care.

Just now our mission is greatly interested in the campaign for adult literacy through the Moga System and Miss Lois Boyd has been released to organize this work in our field.

By this method anyone who can repeat correctly after you a succession of numbers, any numbers, is capable of learning to read and then of t e a c h i n g others. A primer has been prepared in Punjabi, the language of the illiterate people. With the first lesson an individual can read one or even more pages, and in a surprisingly few lessons has mastered the primer. The parables of the Sower and the Prodigal Son are next taken up in that order, after which the pupil is able to read the New Testament.

Of course there is still place for mission schools. India has much of ignorance, superstition, fanaticism and division which nothing but Christianity can erase, and the hope for her lies in the development of Christian leaders among her own people. But imagine, if you can, the joy of one who finds in adult years that even he can learn to read; and "the entrance of His Word giveth light."

We have followed doctors and nurses on their rounds in the hospitals and have noted their skill and their gentleness in dealing with the sick. We have seen those that were blind going home rejoicing because they can see. We have sat in dispensaries and watched as each comer received careful attention and help and have listened to the Bible Women who presented the gospel as patients waited their turn with the doctor.

One day Dr. Hunsberger took us out in her station wagon to the "Nesbitt Camp" where Dr. and Mrs. Nesbitt and Miss Artman are doing district work. Word had been sent ahead that the doctor was coming and people were gathering when we arrived. A clinic was soon set up, an entrance and an exit established with a guard at each, and work began. From eleven o'clock until

four-thirty, with time out for lunch only, Doctor and her two nurses were as busy as they could be as 154 patients with all manner of diseases and of all faiths from ten different villages filed past. There were sore eyes, aching ears, swollen glands, lame knees, abscesses, whooping cough, typhoid, bronchial pneumonia, T.B., and the after- effects of infantile paralysis. One man had an ache in the side of his face and wanted the doctor to apply her stethoscope and she humored him. To be sure he received more potent help, but what a story he will have to tell back home!

We have gone with the Bible Women into the wretchedly poor Christian home, into the better house, and into the rich Mohammedan home. We have gone with the district missionary to the mud village, waited while the women gathered, and listened as the Story was told. Some who came were curious, some were indifferent, some listened carefully and were eager to tell what they remembered from former lessons.

On the Sabbath we have worshipped with the congregations in churches with attractive appointments, in churches where the audience sat on the floor, and with congregations where the only meeting place was in a mud village courtyard on the ground in front of the pastor's home. Although we could not understand, we have realized that the Word was being preached with great earnestness and have marked the reverent attention of the people. It was touching to see them bring out, out of their poverty, their offerings of small coins, plates of grain or meal and their handfuls of cotton.

"All work and no play makes Jack a dull boy." Likewise Jill. So one day Rev. and Mrs. J. H. Stewart took us to Khyber Pass, a drive long to be remembered. As we came into the mountains, our road led us up and back and forth, around Z Z turns and triple S curves until, as we looked back and saw how we had come, we wondered how we could drive down again. Finally we came to a gate and a guard that forbade our car to go farther and we stood and looked over at the spot that marks the last outpost in India and the boundary between this country and Afghanistan. We knew that every inch of our progress, going and coming, was being made under the suspicious eye and within range of the gun of a watchman in each of the many blockhouses overlooking the roadway, for in this section no man trusts his brother, and we traveled most circumspectly, you may be sure.

Now our visit is almost ended. It has been one of continuous pleasure. Much sport has been made of the "investigating committee" but everywhere the investigators have been given a most cordial welcome and we count our hosts and hostesses our dear friends.

When we leave we shall shake off, literally, the dust from our feet, but not in the Biblical sense.

We are sorry to go, but Sudan is expecting us.

We pray God's blessing upon India.

Mrs. A. J. Randles.

Good News from Far Countries

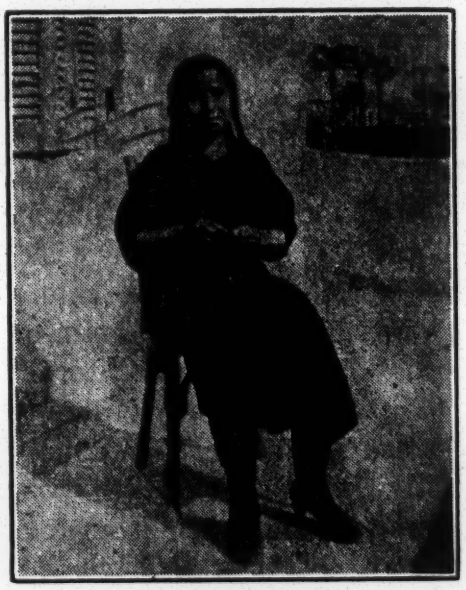
Egypt

MRS. EWING M. BAILEY, Editor, Minia, Egypt

THE FRIENDLY ONE

"Will you take my daughter into your school and teach her?" was the request from a mother who appeared at the school door one morning some years ago. A very common request; but this one was quite different for a second look at the child revealed the fact that she was blind. The mother went on to say that the girl knew how to read, for a friend of theirs who was also blind, had taught her to read the Braille; she had a copy of one of the gospels in that type and could read it quite well. "She wants to be with other girls and learn the lessons they are having in school," said the mother. She had a good memory and as lessons were read and explained to her by teachers or interested school friends she retained much of what she heard. Later, better school privileges came to her; she spent some time in one of our boarding schools and was in a class with other blind pupils who had a special teacher.

During these years the idea of service kept growing in her mind. Wasn't there some reason why God was giving her these special privileges? Surely these blessings were not for her alone; wasn't there some way in which she might pass them on to others? No doubt the lessons given her by her first teacher, a blind evangelist, from her first textbook, the Bible, had much more in them than merely teaching a little girl the combinations of letters and words on the pages of the Braille that were used. So she came to us one day and told us that she knew three or four little blind girls whom she would like to help. Would it be possible for her to have a class for them in our school? Would we be willing for her to come there and teach them? So the necessary arrangements were made for this new class. How the heart of their teacher rejoiced as she took up this service. She has been carrying on this work for the past two years and it would be difficult to estimate what this privilege has already meant in the lives of these girls. They are not a separate group in the school, but very



The Friendly One

definitely a part of all the activities there. The little teacher takes her turn in the chapel service that is held each day. At the time of the Christmas program, when each class was presenting the White Gift offering one of the members of her class came forward, repeated a verse and gave their offering. They do sewing and handwork too, as do the other girls in school; one of the most interesting parts of the display at the end of the year is the pieces of work these girls have done.

Her activities are not confined to

the school alone; each Sunday afternoon finds her teaching a class in a nearby church; later in the week she conducts a meeting for women and girls in one of the needy sections of the city.

She is true to her name which means "the friendly one," and is ever busy reaching out a friendly, helping hand to others. She has been deprived of seeing the light of day in the natural world, yet her life is full of that inner light; and she is constantly bearing witness to Him who is the Light of the world.

Miss Cabeen.

India

MRS. R. R. STEWART, Editor, Rawalpindi, India

THE JUNIOR RALLY AT RAWALPINDI

Did you ever try to take a picture of 145 wriggling, little black-eyed youngsters? Was it a success? We tried it at our Junior Rally this year.

November thirteenth was a big day for the Rawalpindi children and one that they will remember and talk about a long time. Most of the delegates came by motor lorry, a few by train and those from the near-by suburbs by wagon. A few groups walked in very early in the morning with a teacher to show them the way.

When the last car had arrived and left its load, Kenneth Bergsma sounded the assembly call and the children gathered in one corner of the Gordon College campus for the meeting.

It was wonderful to see those children rise and pray and give their talks and reports as well as their fathers and mothers could have done. Several of the societies acted out little dramas and action songs. The Thank Offering jugs, little brown ones, were handed in to Miss Porter, our Junior Secretary. The Campbell society, under Miss Murdock, got the banner this year. The two board ladies, Mrs. Randles and Mrs. Boobyer, acted as judges.

The little Jhelum hospital Juniors in their white dresses and neatly

Rawalpindi Junior Rally

bobbed hair completely won our hearts, and their little songs were a delight. Miss Evva Hardig brought them the 80 miles up and back in the car.

The most mischievous bunch were the Rawalpindi City boys. And though they look meek enough in the picture, the little boys in the back row can do a deal of damage with their feet and fists. For the regular weekly meetings of the society the services of a couple of stalwart college boys are required during the play hour.

The Rally meals were prepared by Mrs. Samuel who, with the help of a bazaar cook, cooked the rice and curry in three huge caldrons out in the open over a camp fire.

Every member of the Young Girls' Society was on duty that day and each one acted as the "mother" of a visiting society. They chalked off and named every available spot on the college house verandah, for the little coats, mufflers, dishes and discarded shoes belonging to the different societies and they took care of the smallest ones, and helped them with their food and drinking water.

The college doctor was close at hand all that day and strolled around during the play hour but fortunately he was not needed for when the last lorry left, every child looked whole and happy with no heads or legs lost or broken.

THE SUMMER SCHOOL FOR CHRISTIAN WOMEN TEACHERS

By MISS VIDA GRAHAM, Pathankot, India

From September 1 to 15 Hajipur School, Sialkot, seemed wide awake and busy; not in the usual way, however. Oh, no, in a much more unique way, for although there was every appearance of a school, with classes and students going back and forth with books under their arms, yet the usual school uniforms were not there, and the middle-sized girls were not there. Instead could be seen business-like mature teachers and young teachers, tall teachers and short teachers, all dressed in their dainty bright-colored saris. This was not ordinary school life. This was the Seventh Summer School for the Christian Women Teachers, a refresher course.

Seventy teachers attended this year, representing fourteen schools of our Mission, which employ altogether 98 teachers. In these fourteen schools there are about 2,200 children.

The days were full with three one-hour periods each morning, another in the afternoon from four to five, followed by the Vesper Hour. The evenings brought a variety of programs: pictures, radio, and two social evenings when all seemed to have a grand time.

Not only was the school of value from the point of view of knowledge acquired, but also because of the inspiration received, the spiritual help, and through the recreation times the opportunity for our teachers to get acquainted with one another. All seemed to enjoy the school. It cost each teacher about $3.00 for the two weeks besides her railway fare. This included food, books, expenses for speakers, etc. The school has been self-supporting from the first.

Some may have gone away from the school having received little help, and if so, we are sorry for it was a splendid opportunity for all. These, however, were very much in the minority, for we are sure that most who were there felt that they had received much.

SUMMER SCHOOL AT SIALKOT

By MISS FLORA SMITH, Pathankot, India

We, the teachers of the U. P. Mission Girls' School, met for the Seventh Summer School at Sialkot. There were teachers from fourteen schools: Sialkot City and Boarding Schools, Pathankot, Sangla Hill,

Lyallpur, Sargodha, Rawalpindi, Atari, Khan Khasha, Badomali, Kalaswala, Dhariwal. The total attendance this year was seventy.

The subjects for the morning classes this year were Bible Study, the Acts of the Apostles, Urdu, and Indian Church History. The speakers were the Rev. J. H. Stewart for Indian Church History, and a Maulvi of Murray College for Urdu. The Acts of the Apostles was studied in six groups under the following teachers: the Misses Whitely, Ardery, Artman, Boyd, Scott and Ramsey. Each took the book from a different viewpoint or topic, such as: General Outline, Miracles, Visions, Prayers, Sermons and Journeys. After studying for a week, we gave our reports, each group having one hour a day. We made them interesting by means of diagrams, charts, dramas, and songs.

The afternoon meetings were very interesting with intelligence tests, illustrating stories by means of drawings, etc. Some drawings were very amusing. Nobody got a prize but all the drawings were put up for exhibition.

Each night we had radio, moving pictures, or lectures. Two evenings Miss Isa Das of Pathankot gave very interesting lectures on conditions in Europe today, which were very helpful. We had some jolly evenings when everyone took part in games, stunts, etc. One night we had a social time, when each school represented a different country, such as Japan, Holland, Burma, Kashmir, or different peoples such as the Red Indians, Gypsies, Negroes, Hill People, etc. We were served Hawaiian refreshments of pineapple, etc.

The food arrangements were excellent, and we were served good wholesome food. This was all managed by Miss G. Mihyan, who took a great interest in us, and kept us all satisfied and cheerful. Just imagine spending $1.00 for food for a fortnight. Didn't she do well!

There was such a friendly feeling among the teachers, and it was a good opportunity to get to know each other and to learn from each other.

MY PRAYER

When the Lord God placed me here on earth,
In His planning for the ages of man,
He gave me a task and a trust for life
With the words, "Daughter, help with my plan."

Some of the work has been trivial,
And I fretted because it was so,
When I had to stay with the humble tasks,
With my heart ever longing to go.

But I cannot forget that I have a task
That I and no other can do.
Ah, Lord, I only ask strength for my life.
If I fail, I disappoint you.

—From *Womens Home Missions.*

The President's Page

1938 CONVENTION THEME, "THE POWER OF JESUS CHRIST" Matt. 28:18.

Dear Friends of the Women's General Missionary Society:

Today is a day of forgetting. It is New Year's Day. It is a time of "forgetting the things that are behind and stretching out to the things that are before."

Paul realized that he had made mistakes but that if he accomplished the purpose which Christ had for his life, he must forget his failures and let them be only stepping stones in attaining the goal which Christ had set for him. We also have made many mistakes, yet Jesus Christ has "set before us an open door" in this new year of 1938 and it remains for us to enter this, the door of Opportunity, of service for Him.

A little child of five years was assigned a task but she said, "I just tried and I tried and I can't." Is that not the answer which we have been making to the Master when he has said to us, "Go." "Do this." "Undertake that."? No doubt we have tried and tried before we said, "I can't."

Doubtless our failure was caused by lack of power. We knew of the power, we knew that it was within our reach, yet we failed to make the proper contact with Him so that his power could energize and flow through us and make us to become channels of blessing. "Ask and it shall be given unto you, seek and ye shall find, knock and it shall be opened unto you." Coupled with that promise is another, "Ask of me and I shall give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession." And then, "All ends of earth shall turn to God the Lord" and the ultimate end and aim of His coming to this sin-cursed and war-torn world shall be accomplished.

In the year which lies before us, may we all be much in prayer for this power which comes only from Jesus Christ, in whom is all power. May we seek it for our own lives that God may be able to use us for His glory. May we seek it for our work and our workers that His kingdom may be hastened. "Pray ye." Mrs. Charles Fulton has well said:

"In prayer is power that God gives unto men,
A power beyond the limits of our ken,
A power to carry up to Heaven's own gate
The problems of this world."

Mrs. W. R. Irvine, President,
Women's General Missionary Society.

It is not too early to be making plans for attending the 1938 W.G.M.S. Convention which will be held in New Wilmington, Pa., in June. Mrs. William McElwee has been chosen as Chairman of the Local Committee on arrangements. That committee has a big task before it and may we all co-operate in every way possible to help. Presbyterial delegates have been, or soon will be, chosen. The program plans are on the way and we are looking forward with expectation to the return of our "Travellers Abroad" and to all the interesting things which they will have to tell us of our work in our foreign fields.

Editorial

MRS. JOHN P. WHITE, Editor, c/o Mrs. William A. Minteer, 966 Broadway, East McKeesport, Pa.

SO THIS IS INDIA!

Sialkot, India.
December 9, 1937.

Perhaps nothing impresses the casual visitor to India as much as the striking contrasts on every side: High mountains, low plains; fertile fields, barren wastes; flowing rivers, dry river beds; watered valleys, eroded hills; immense cities, tiny villages; lovely palaces, unlovely hovels; noted architecture, mud houses; exquisite beauty, sordid ugliness; scorching heat, piercing cold; great riches, extreme poverty; great plenty, deep want; high learning, dense ignorance; ambitious students, indifferent masses; religious devotees, indifferent worldlings. India captivates the visitor.

INVESTING IN INDIA

"If you had $10,000 to invest in mission work in India, into what kind of work would you wish to put this money?" has been a favorite subject for discussion in mission study classes.

Would you want to put this in the educational centers, where leaders are being trained? Would you want it to be used to train women teachers alone? Or would you want to train nurses or build a hospital? Would you want to invest in boarding schools for girls? Would you prefer to use it all for village schools? Would you want to use it for literature for the new simplified system of teaching adults to read? Would you want to multiply missionaries to fill the gaps and to move to the regions beyond? For one who has seeing eyes, the answer would be, "Let me invest in every kind of work for in every place the Gospel is proclaimed."

While regretting the curtailment of some work that has been carried on through the decades and noting the problems in this changing era, one rejoices to see the marvelous fruits of the investments of the United Presbyterian Church in the Punjab, in individual lives, and in the development of the church in India.

HERE COMES THE BRIDE

Though a self-appointed chaperone I felt myself a factor in re-enacting that ageless drama of love as I accompanied the bride-to-be from New York to India and saw her received by her waiting lover. India with characteristic hospitality received her graciously. Nothing was left undone to make the wedding of the Reverend James Brown and Miss Virginia Liggitt a beautiful and impressive service.

Returning from the wedding trip the young couple enjoyed a succession of parties and dinners and serenades, which gave evidence of the loving welcome to India. The Mission rejoices in the coming of these young people, and the establishment of another Christian home in the Punjab, and I rejoice in the intimate fellowship which has been mine on this happy occasion.

PROGRAMS FOR 1938-1939

The new programs for your missionary society will be ready the last week in February. You may obtain them at the rate of 1 copy for 5c, 25 copies for $1.00, 50 copies for $2.00, and 100 copies for $4.00. Send all orders to Mrs. Fannie F. Moore, 1206 Hiland Ave., Coraopolis, Pa.

Here is the outline for the year:

April—"Behind the Garden of Allah."
May—"The Egyptian Village."
June—"Young Women's Thirty-fifth Anniversary."
July—"The American Indians."
August—"A Review of the Year."
September—"Service for Christ."
October—"The City."
November—"The City."
December—"India."
January—"India."
February—"India."
March—"Stewardship."

It all sounds interesting, doesn't it? You will want to own one of these programs filled with suggestions for your monthly meetings. Plan to send your order in early so that it can be filled as promptly as possible.

"A MAGAZINE IN THE HOME OF EVERY MEMBER"

Are you interested in a good bargain? If every member of your missionary society will subscribe to the Women's Missionary Magazine, you can get it for 85 cents instead of the customary dollar per year. Doesn't that bargain appeal to you?

Here is the list of those who have taken advantage of this bargain. Wouldn't you like to have your society added to this list of One Hundred Per Cent Societies?

Salley Dickey Society, Alliance, O.
Kathryn W., New Concord, O.
Bellefontaine, Ohio
Reynoldsburg, Ohio
Cleveland (?) Ohio
Cleveland (?) Ohio
Findlay, Ohio
Indianapolis, Indiana
Lebanon, Indiana
Moline, Illinois
Alpha Guild, Chicago, Ill.
Hepburn, Iowa
Ewart, Iowa
Arkansas City, Kansas
Tulsa, Oklahoma
North Bend, Nebraska
West Allis, Wisconsin
Birmingham, Michigan
Military Avenue, Detroit, Michigan
Lyndhurst, N. J.
Forty-fourth St., New York
Garden City, L. I., N. Y.
WMS Second, Wilkinsburg, Pa.
Evening Group, Wilkinsburg, Pa.
Clinton, Pa.
Ebenezer, R. R., Grove City, Pa.
Evans City, Pa.
West View, Pa.
Wallace Memorial, Pittsburgh, Pa.
Crafton Heights, Pa.
Willa Ramsey, Adara, Pa.
Westland, Pa.
South Philadelphia, Pa.
Swissvale, Pa.
Twelfth Faith Reed, Phila., Pa.
Jean Morrison, Phila., Pa.
YWMS Ross Community, Pgh., Pa.
Woodlawn Church, Phila., Pa.
Women's Missionary Society
Ann Judson, Y.W.
Rose Shereda, Y.W.

Thank Offering Department

EDITED BY MRS. O. H. MILLIGAN,
Thank Offering Secretary
905 Publication Building, 9th St., Pittsburgh, Pa.

PRESBYTERIAL REPORT BLANKS

The success of our Thank Offering each year is in a large measure due to the faithful Thank Offering Secretaries in the Presbyterials. These Secretaries visit their societies through the year, bring to them interesting information and encourage them to put forth greater effort for increased offerings at Ingathering Time. When the Thank Offering has been presented, societies send to their Presbyterial Secretary reports of their Thank Offering. The Secretaries compile such reports and send the complete Presbyterial report to the General Secretary. We are interested each year in giving to our readers the order in which these reports are received by us and the name of the Thank Offering Secretary of the Presbyterial. We are happy now to present this list of reports on the 1937 Thank Offering. It is as follows:

	Presbyterial	Secretary	Date Received
1.	Oklahoma	Mrs. A. J. Carnahan	December 9, 1937
2.	Uncompahgre	Mrs. A. W. Beveridge	December 9, 1937
3.	Spokane	Mrs. Effie E. McCain	December 13, 1937
4.	Albany	Mrs. James G. Donnan	December 20, 1937
5.	Lake	Miss Jemima Dodds	December 21, 1937
6.	Wisconsin	Mrs. John Bell	December 27, 1937
7.	Oregon	Mrs. J. B. Peterkin	December 30, 1937
8.	Des Moines	Miss Emily V. Hamilton	December 30, 1937
9.	College Springs	Mrs. R. H. Williams	December 31, 1937
10.	New York	Mrs. Samuel Miller	December 31, 1937
11.	Vermont	Mrs. Leslie R. Urie	January 3, 1938
12.	Idaho	Mrs. M. E. Pinkerton	January 3, 1938
13.	Philadelphia	Mrs. William White	January 3, 1938
14.	Westmoreland	Mrs. John L. Young	January 3, 1938
15.	Rock Island	Mrs. Edna Anderson	January 4, 1938
16.	First Ohio	Mrs. Charles Gaston	January 5, 1938

LIFE DIRECTORSHIPS

$300.00 Each

December 1, 1937 to January 1, 1938

Mrs. Jane Carson McCoy. In Memoriam. By her children, Philadelphia, Pa.

Mrs. Mary MacLeod Newlands. In Memoriam. By the Mary MacLeod Newlands Y.W.M.S., Philadelphia, Pa.

Florence White. In Memoriam. By Philadelphia Presbyterial.

Mrs. H. W. Crabbe. Alice, Ida and Omah Woods, Los Angeles, Calif.

Mrs. Dora Lauster. Rural Valley, Pa.

SENIOR LIFE MEMBERSHIPS

$25.00 Each

December 1, 1937 to January 1, 1938

57. Mrs. James D. Snyder, Philadelphia, Pa.
58. Elizabeth McConnell, Philadelphia, Pa. By two friends.
59. Esther L. Lewis, Philadelphia, Pa.
60. Mrs. B. H. Wall, Philadelphia, Pa. By Jennie H. Poole.
61. Mrs. Daniel Carter, Glenside, Pa. By Jennie H. Poole.
62. Elsie Robinson, Philadelphia, Pa. By a friend.
63. Ethel M. Moore, Philadelphia, Pa. By Mrs. E. J. McLaughlin Circle.
64. Mrs. Esther Haupt, Goldfield, Ia. By Ellen McLaughlin Circle.
65. Helen Carnell Eden, Philadelphia, Pa. By her family.
66. Mrs. Margaret M. Toy, Drexel Hill, Pa. By her sister, Jennie C. Moffat.
67. Helen Cleland, Philadelphia, Pa. By friends.
68. Elsie Henderson, Philadelphia, Pa. By friends.
69. Mrs. Eric Zetterberg, Philadelphia, Pa. By friends.
70. Rev. Wm. B. Gamble, Lansdowne, Pa. By friends.
71. Mrs. Robert H. Scarlett, Erie, Pa.
72. Ethel Wingerter, Erie, Pa. By King's Daughters.
73. Mrs. Elizabeth Holmes, Chicopee, Mass. By the Margaret Andrews' Missionary Society.
74. Sadie E. Smith, Chicopee, Mass. By the Philalethian Society.
75 Mrs. T. J. Nicoden, Monessen, Pa. By her children.
76. Mrs. Thomas Gilchrist, Monessen, Pa. By her children.
77. Mrs. Mabel Barton, McKeesport, Pa. By a friend.
78. Mrs. Sara Stewart, McKeesport, Pa. By her "Big Sister" of the Sabbath School Class.
79. Mrs. Harry B. Cox, McKeesport, Pa. By her family and friends.
80. Mrs. Isabel Patterson, West Newton, Pa.
81. Mrs. Mary McCollum, Unity, Pa.
82. Mrs. W. D. Long, Connellsville, Pa. By Mary E. Dick Class.
83. Mrs. R. T. McMinn, Connellsville, Pa. By friends.
84. Mrs. Cassie Gillespie, Tulsa, Okla.
85. Mrs. Harry C. Kennon, Cambridge, Ohio. By Mrs. Charles Gross.
86. Mrs. Asher Hinton, Cambridge, Ohio. By Mrs. Charles Gross.
87. Mrs. Howard M. Wilson, Cleveland, Ohio. By Mrs. Jennie D. Ross.
88. Mrs. W. J. Masters, Youngstown, Ohio. By Mrs. Wm. Kissinger.
89. Mrs. Edwin R. Lowry, Youngstown, Ohio. By Mrs. Wm. Kissinger.
90. Dr. James A. MacDonald, Youngstown, Ohio. By Mrs. James A. MacDonald.
91. Mrs. Vincent Liebler, East Palestine, Ohio. By Mrs. G. A. Quay.
92. Mrs. Charles Switzer, East Palestine, Ohio.
93. Mrs. Nell Hamilton, Akron, Ohio. By W.M.S., Monroe Church.
94. Mrs. W. J. Binsley, Lisbon, Ohio. By W.M.S.
95. Mrs. Alexander McLean, Bala-Cynwyd, Pa. By her daughter, Dolly McLean Callow.
96. Mrs. Frank H. Martin, Philadelphia, Pa.
97. Mrs. Mary E. Harley, Philadelphia, Pa.
98. Mrs. Martin Molony, Philadelphia, Pa. By a friend.
99. Mrs. Grace H. Colladay, Philadelphia, Pa.
100. Mrs. John Lamon, Bywood, Pa. By a friend.
101. Mrs. William T. Bryan, Philadelphia, Pa.
102. Mrs. Jane Hines, Philadelphia, Pa.
103. Mrs. John Birch, Philadelphia, Pa. By a friend.
104. Mrs. Robert Wagner, Highland Park, Pa. By a friend.
105. Mrs. E. O. English, Oak Park, Ill. In memory of Mrs. Elizabeth M. Cook; by her daughter, Mrs. C. F. McConnell.
106. Robert V. Greenwood, In Memoriam. By friends, Oak Park, Ill.

107. Mrs. Henry Roland, Chicago, Ill. By her son, Clark A. Roland, and Margaret R. Truelsen.
108. Emma Landenberger, Philadelphia, Pa. By her Aunt Emma Kilgus.
109. Alice Landerberger, Philadelphia, Pa. By her Aunt Emma Kilgus.
110. Mrs. George Wagner, Philadelphia, Pa. By Bertha Kilgus, Lillian Kilgus and Mrs. James Watson.
111. Mrs. Thomas Ash, Philadelphia, Pa. By Mrs. L. R. Free, Mrs. Jos. Kraemer, and Mrs. N. Boyd.
112. Mrs. Joseph H. Tucker, Philadelphia, Pa. By her sister, Mrs. John McClure.
113. Helen Ritchie, Highland Park, Pa.
114. Mrs. Everett Hartman, Highland Park, Pa.
115. Mrs. William B. Simon, Philadelphia, Pa. By Mrs. J. Pryor.
116. S. Elizabeth Russell, Philadelphia, Pa. By Mrs. Dorothy Cowperthwait.
117. Mrs. Millie K. Stewart, In Memoriam. By the B. H. Anderson Missionary Society of the Sherwood Church, Philadelphia.
118. Mrs. Amos Booth, Philadelphia, Pa. By Mrs. Margaret Weilermann.
119. Anna McClatchey, Philadelphia, Pa. By Laura J. Forsyth.
120. Mrs. James McKenzie, Philadelphia, Pa.
121. Mrs. W. Henry Corson, Philadelphia, Pa.
122. Mrs. Sarah Ritchie, Philadelphia, Pa. By a friend.
123. Florence Goss, Washington, D. C.
124. Mrs. Georgia Bennett, Washington, D. C.
125. Mrs. Oliver Henderson, Bolivar, Pa.
126. Mrs. M. J. Black, Altoona, Pa.
127. Mrs. John Allen, Spokane, Wash. By women of Third Church.
128. Mrs. Emma Van Slyke, Spokane, Wash. By women of Second Church.
129. Mrs. Henry Anderson, De Lancey, N. Y. By her children and W.M.S., Cabin Hill.
130. Mrs. Ernest Stevens, De Lancey, N. Y. By W.M.S., Cabin Hill, N. Y.
131. Mrs. Andrew W. Thomson, Dunraven, N. Y. By her sisters-in-law, Agnes L. Thomson and Mrs. Lavern W. Archibald.
132. Mrs. Jennie Biggar, Bovina, N. Y. By friends.
133. Mrs. Mary A. Scott, Oneonta, N. Y. By friends.
134. Mrs. James M. Guthrie, Oneonta, N. Y. By a friend.
135. Edna M. Tripp, Oneonta, N. Y. By Y.W.M.S.
136. Mrs. Sallie McCandless, Philadelphia, Pa.
137. Mrs. Charles S. Trimble, Washington, D. C. By two friends.
138. Mrs. Clarence G. Fisher, Washington, D. C. By a friend.
139. Mrs. Jane Lafferty, In Memoriam. By the Twelfth Church, Philadelphia, Pa.
140. Mrs. William H. Johns, Philadelphia, Pa. By Martha Eagleson.
141. Mrs. Harry A. Martin, Philadelphia, Pa.
142. Mrs. S. J. Livingston, Philadelphia, Pa. By Samuel J. Livingston.
143. Mrs. Anna Keylor, Oxford, Pa. By the Margaret Robinson Bible Class.
144. Mrs. Bessie Glenn Williams, Wilmington, Del. By Willing Workers' Class.
145. Mrs. Virginia Houchins, Philadelphia, Pa. By One of the Ann's.
146. Florence Gardner, Philadelphia, Pa.
147. Mrs. Grace B. Wooldridge, In Memoriam. By her daughter, Ethel L. Wooldridge.
148. Mrs. Louis Jacobs, Wilkinsburg, Pa.
149. Mrs. Samuel Berry, Pittsburgh, Pa.
150. Mrs. Wilbur Christy, Hartford, Conn. By the Christy family.
151. Mrs. Mary J. MacVay, Pittsburgh, Pa. By a friend.
152. Mrs. U. G. Duvall, Pittsburgh, Pa.
153. Mrs. John A. Hunter, Jr., Oakmont, Pa. By her husband, Rev. John A. Hunter, Jr.
154. Alma Barnett, Wilkinsburg, Pa.
155. Mrs. Charles Johnston, Woodville, Pa. By Mrs. M. J. Yoder and Mrs. C. R. Ramsey.
156. John Calvin Knox Milligan, Pittsburgh, Pa. By his parents.
157. In memory of our little daughter, Carol Jane Smith. By her mother, Mrs. Robert S. Smith, Pittsburgh, Pa.
158. Mrs. William A. Maas, Waterford, Wis. By her daughter, Mrs. Robert S. Smith.
159. Mrs. A. J. Van der Leun, Wilkinsburg, Pa.
160. Edith M. Welch, Wilkinsburg, Pa. By a friend.
161. Mrs. George M. Hutchison, Swissvale, Pa. By a friend.
162. Mrs. W. R. Henderson, Cambridge, Ohio. By a friend.
163. Mrs. Mary Gault, New Wilmington, Pa. By a friend.

164. Mrs. J. D. Liggett, Des Moines, Ia.
165. Lillian Laughead, Assiut, Egypt. By the Mary Lau Picken Circle.
166. Kathryn Picken, Des Moines. By the Mary Lau Picken Circle.
167. Arlene Picken, Sargodha, India. By the Mary Lau Picken Circle.
168. Mrs. Otis E. Sanderson, Lisbon, N. Y. By her husband and son.
169. Mrs. Arthur Harper, Lisbon, N. Y. By a friend.
170. Beulah Moore, Lisbon, N. Y. By friends.
171. Mrs. William Aussiker, Schenectady, N. Y.
172. Elizabeth Grace Keller, Schenectady, N. Y. By the King's Daughters Society.
173. Mrs. J. J. Ralston, Tarkio, Mo. By a friend.
174. Mrs. Wayne Grossman, Harrisville, Pa. By Mr. Grossman.
175. Ella McBride, Harrisville, Pa. By a sister.
176. Mrs. Matilda B. Schumacker, Butler, Pa. By friends.
177. Mrs. L. C. Urbach, Butler, Pa. By friends.
178. Mrs. J. C. Atwell, Butler, Pa.
179. Daisy M. Brown, Butler, Pa. By self and a friend.
180. Nettie E. Boren, Butler, Pa. By friends.
181. Mrs. W. B. Campbell, Harrisville, Pa. By Dr. W. B. Campbell.
182. Mrs. Frank C. McClanahan, New Concord, O. By a friend.
183. Mary E. Kennedy, Butler, Pa. By a friend.
184. Helen Beatty, Grove City, Pa. By her Aunt Mary Beatty.
185. Mrs. Bailey Barnes, Grove City, Pa. By the A. D. M. S.
186. Margaret Moore, Grove City, Pa.
187. Mrs. Elverta Paxton, Grove City, Pa. By the W. M. S.
188. Mrs. C. W. Johnston, Prospect, Pa.
189. Mrs. Clyde Forsythe, Butler, Pa.
190. Mrs. A. M. Douthett, Butler, Pa. By a daughter.
191. Mrs. J. D. McCollough, Butler, Pa.
192. Maude Evans, Butler, Pa.
193. Pearl Rodgers, Seattle, Wash. By W. M. S. of Third Church.
194. Mrs. William Tait, Seattle, Wash. By her daughters, Mrs. Margaret Rhorer and Anne Tait.
195. Mrs. Piatt Strieby, Everett, Wash. By W. M. S.
196. Matilda Forrester, Seattle, Wash. By two friends.
197. Mrs. Frank Alexander, Swissvale, Pa. By Swissvale W. M. S.
198. Mrs. Thomas Hosie, Swissvale, Pa. By Mr. and Mrs. Philip Heyne.
199. Mrs. Kenneth Miller, Swissvale, Pa. By Swissvale Y. W. M. S.
200. Mrs. Frank Myers, Wadsworth, N. Y. By Mrs. Blanche Stewart.
201. Mrs. Ethelene Phillips Nauman, Northfield, O. By the W. M. S.
202. Mrs. Robina Bell, Youngstown, O. By Mr. and Mrs. P. M. Haas.
203. Mrs. Edwin J. Richards, Youngstown, O. By Mrs. Fred S. Bunn.
204. Mrs. J. Warnock, Youngstown, O. By Mr. and Mrs. Louis J. Warnock.
205. Mrs. Ernest O. Ralston, Clifton, O. By the W. M. S.
206. Mrs. Myrtle Maxwell, Shedd, Ore. By Mrs. Kate Croft, Edith Croft and Tempa Brock.
207. Mrs. Margaret Irene Vernon, Alsea, Ore. By Mrs. Mary Acheson, Eleanor Dunlap and Margaret Dunlap.
208. Mrs. Sarah E. Douglas, Portland, Ore. By her children and the W. M. S. of First Church, Portland.
209. Mrs. McCauley Porter, Portland, Ore. By W. M. S. of First Church.
210. Anna Long, In Memoriam. By Twelfth Church, Philadelphia.
211. Mrs. Martha Shauman, Kirkwood, Ill. By Kirkwood W. M. S.
212. Mrs. Myrtle Gallaugher, Monmouth, Ill.
213. Alice Grooms, Monmouth, Ill. By the Eva D. Huey Y. W. M. S.
214. Beverly Olson, Monmouth, Ill. By the Eva D. Huey Y. W. M. S.
215. Mrs. Mary Barr Miller, Monmouth, Ill. By Alice Winbigler, in memory of her sister, Julia Winbigler.
216. Mrs. Robert Begley, Stronghurst, Ill. By the W. M. S.
217. Elizabeth Feazel, Washburn, Ill. By Jean Morrison Missionary Circle.
218. Mrs. Lizzie Rankin, Biggsville, Ill. By the W. M. S.
219. Agnes Glenn, Biggsville, Ill. By the W. M. S.
220. Florence Lewis, Pittsburgh, Pa. By Minnie F. Edmundson in memory of her mother.
221. Enola Gustafson, Pittsburgh, Pa. By Mrs. D. S. Cooper.
222. Mrs. Carolyn Stobart, Pittsburgh, Pa.

223. Mrs. Charles Briskhoff, Pittsburgh, Pa. By a friend.
224. Mrs. Arthur Charles, Pittsburgh, Pa. By a friend.
225. Mrs. Anna Minteer Cooper, Pittsburgh, Pa.
226. Mrs. Clyde E. Muse, Pittsburgh, Pa.
227. Ellen Copeland, Pittsburgh, Pa. By her parents.
228. Nancy McKelvie, Pittsburgh, Pa. By her parents.
229. Mrs. R. C. Rowley, Pittsburgh, Pa. By her husband.
230. Mrs. Anna Courtney, Pittsburgh, Pa. By a friend.
231. Mrs. Amelia Wheeler, Pittsburgh, Pa. By a friend.
232. Mrs. R. T. MacDowell, Pittsburgh, Pa. By a friend.
233. J. G. Gibson, Rennerdale, Pa. By his wife.
234. W. G. Gibson, Rennerdale, Pa.
235. Mrs. Case A. Foster, Sr., Carnegie, Pa. By Mary S. Patton.
236. Isabelle Patton, Wilkinsburg, Pa. By her aunt, Mary S. Patton.
237. Ella Caldwell, Morning Sun, Ia. By a friend.
238. Jennie Fleming, Washington, Ia. By the Afternoon Division of W. M. S.
239. Mrs. L. E. King, Denver, Colo. By a friend.
240. Mabel Dobbins, Viola, Kans. By Mrs. Nettie Dobbins.
241. Mrs. James Piper, Monmouth, Ill.
242. Mrs. A. C. Olin, Little York, Ill.
243. Agnes Donnan, (Mrs. James G.), Galway, N. Y. By a friend.
244. Mrs. Chas. L. Marshall, Oxford, O. By a friend.
245. Mrs. George W. Longan, Los Angeles, Calif. By W. M. S. of Florence Avenue.
246. Mrs. Florence L. Nyquist, Los Angeles, Calif. By Florence Avenue Alteris Society.
247. Margaret Deacon, Long Beach, Calif. By W. M. S.
248. Mrs. Mae Brown, Long Beach, Calif. By Mrs. Jane Hutt.
249. Mrs. Cloyce Bogle, Long Beach, Calif.
250. Mrs. E. N. Cole, Long Beach, Calif. By the King's Daughters Society.
251. Mrs. C. D. Liggett, Long Beach, Calif. By the King's Daughters Society.
252. Mrs. Roy Rogers, Long Beach, Calif. By Berean Sabbath School Class.
253. Mrs. Victor E. Verne, Long Beach, Calif. By Dr. Victor E. Verne.
254. Asfurah Sill, Long Beach, Calif. By Bamba Society.
255. Mary Johnson, Long Beach, Calif. By Raj Kamari Society.
256. Jeannette Patchin, Monmouth, Ill. By Raj Kamari Society.
257. Orra L. Hendricks, Los Angeles, Calif. By the Lois Kingan Bible Class.
258. Mrs. Mary Simpson, Los Angeles, Calif. By the Lois Kingan Bible Class.
259. Mrs. Ruth L. Rustanius, Los Angeles, Calif. By Mrs. Ralph Martin.
260. Mrs. Alice Guthrie, Los Angeles, Calif. By Mrs. Ralph Martin.
261. Lena Jensen, Los Angeles, Calif. By Grace and Venna Finney.
262. Mrs. Sallie L. Wilson, Los Angeles, Calif. By W. M. S. of Second Church.
263. Mrs. Florence Jolly, Los Angeles, Calif. By Mrs. Jennie McNary.
264. Mrs. Pauline Hetherington, Los Angeles, Calif. By a friend.
265. Mrs. Emily DeWater, Glendale, Calif. By W. M. S. of Occidental.
266. Mrs. A. C. Hasenjaeger, Santa Ana, Calif. By a friend.
267. Mrs. Stella W. Woods, Whittier, Calif. By Lida Armstrong.
268. Nellie Esther Bishop, Whittier, Calif. By her aunt, Lida Armstrong.
269. Mrs. William R. Baird, Covina, Calif. By the Young Women's Missionary Society.
270. Mary Rush, New Alexandria, Pa. By Nora Dornon.
271. Mrs. Edwin Caulkett, Elizabeth, Pa. By a friend.
272. Mrs. S. W. Graebing, Elizabeth, Pa. By a friend.
273. Anna Miller, Unity, Pa.
274. Mrs. Mason Peterson, Sharon, Pa.
275. Mrs. Harry Laughlin Cowden, Warren, O. By her husband and children.
276. Mrs. Dudley Johnson, Wilkinsburg, Pa.
277. Mrs. Frederick E. Milligan, Pittsburgh, Pa.
278. Katherine Vaughan, Wilkinsburg, Pa. By a friend.
279. Margaret Vaughan, Wilkinsburg, Pa. By a friend.
280. Vivian Stewart, Pittsburgh, Pa.
281. Mrs. Eva M. Purdy, Coraopolis, Pa. By Mr. and Mrs. A. F. Purdy.

282. Amy E. Moore, In Memoriam. By her niece, Sara Gordon, Coraopolis, Pa.
283. Mrs. J. B. Masquelier, McDonald, Pa. By her daughter, Nova C. Masquelier.
284. Nova C. Masquelier, McDonald, Pa. By her sister, Norma N. Masquelier.
285. Florence A. Watson, San Francisco, Calif. By Mrs. G. W. Sutherland.
286. Mrs. Lydia Schlegel, Caruthers, Calif. By her husband.
287. Mrs. W. E. Dickson, Burgettstown, Pa.
288. Mrs. W. H. McKinney, Burgettstown, Pa.
289. Mrs. Leslie P. Speakman, Houston, Pa. By Mr. and Mrs. J. C. Bedillion.
290. Mrs. O. P. Conklin, Houston, Pa. By Dr. John W. Hickman.
291. Mrs. Harry Knox, Washington, Pa. By Mrs. J. C. H. Maxwell.
292. Mrs. William Zediker, Eighty-Four, Pa. By her children.
293. Mrs. J. R. Irwin Knox, Washington, Pa. By her sisters, Vera and Sarah.
294. Janet E. Farrell, West Middletown, Pa. By Etta McClure.
295. Sara Denny, Rea, Pa.
296. Mrs. Robert Singer, West Allis, Wis. By friends.
297. Mrs. Elmer Fidler, West Allis, Wis. By Mrs. L. M. Fidler and Mrs. C. C. Fidler.
298. Mrs. B. A. Louden, In Memoriam. By friends in West Allis.
299. Mrs. Martha J. Ike, Dayton, O. By her daughter, Mrs. D. Herschel.
300. Sara M. Dinsmore, Ezel, Ky. By her mother, Mrs. R. W. Dinsmore.
301. Mrs. Rose L. McLenahan. Adamsville, Pa. By her daughter, Helen McLenahan.
302. Mrs. John Confer, Hamilton, O. By her daughter, Florence Confer.
303. Annis E. Paxton, Morning Sun, O. By her family.
304. Mrs. Milton E. Smith, Omaha, Nebr. By the South Omaha W. M. S.
305. Lulu Hildibrand, Benkelman, Nebr.
306. Mrs. Jessie Gilmour, Central Falls, R. I. By Pastor's Aid and Missionary Society.
307. Mrs. Helen Cruickshank, Central Falls, R. I. By Missionary Guild.
308. Mrs. Alice W. McKee, Whitinsville, Mass. By Women's Missionary Society.
309. Mrs. Margaret A. Baird, Whitinsville, Mass. By Women's Missionary Society.
310. Mrs. Charles G. Mitchell, Bellaire, O.
311. Mrs. Margaret C. Myers, Bellaire, O.
312. Mrs. Willa Logan, Lewiston, Pa. By the W. M. S.
313. Mrs. Charles W. English, Pittsburgh, Pa. By Mrs. J. O. Emrich.
314. Mrs. Lena Gurnea, Pittsburgh, Pa.
315. Margaret Christy. Russelton, Pa. By a friend.
316. Mrs. Isabella Pardick, Pittsburgh, Pa. By Mrs. Stewart Glover.
317. Betty Beal. Bellevue, Pa.
318. Mrs. Blanche Burnett, Pittsburgh, Pa.
319. Mrs. Florence Yeager, Pittsburgh, Pa.
320. Mrs. Myrtle Christy Miller, Pittsburgh, Pa.
321. Mrs. Ida Demahugh, Pittsburgh, Pa.
322. Mrs. Elizabeth C. Smith, Bellevue, Pa. By Mrs. C. M. Kefover.
323. Mrs. Margaret Gordon King, In Memoriam. By her son, C. D. King.
324. Mrs. Catherine H. Matz, Pittsburgh, Pa. By her daughter, Mrs. C. D. King.
325. Gertrude Keifer, Pittsburgh, Pa. By Mrs. J. A. Orr.
326. Margaret Keifer, Pittsburgh, Pa. By friends.
327. Mrs. Bertha J. Quigley, Bellevue, Pa. By Mrs. Jane Mitchell.
328. Mrs. J. Roy Lash, Pittsburgh, Pa. By Mrs. W. G. Holl.
329. Mrs. R. S. Hanks, Toronto, Canada. By her mother, Mrs. A. M. Harrison.
330. Mrs. Charles M. Richards, Pittsburgh, Pa. By Mrs. Samuel Nesbit.
331. Mrs. R. B. Mowry, Emsworth, Pa.
332. Augusta B. Clauson, Springdale, Pa. By a friend.
333. Mrs. J. L. Diefenbacher, Springdale, Pa. By a friend.
334. Mrs. John A. Stewart, Jr., Emsworth, Pa. By her aunt.
335. Mary Park, Pittsburgh, Pa. By Jean Brown.
336. Irene Duggleby, Bellevue, Pa. By Mary Glover.
337. Mrs. F. E. Tannehill, Glenshaw, Pa. By D. J. Brown.
338. Mary F. Nelson, Pittsburgh, Pa.
339. Mrs. Geo. Meanor, Cheswick, Pa. By the Harmarville W. M. S.
340. Louise Miller, Pittsburgh, Pa.
341. Mrs. Rodney Thane Taylor, Sewickley, Pa.
342. Mrs. Louise V. Epperson, Princeton, Ind. By her father, W. E. Simpson.

343. Mrs. Lynn M. Sturges, Princeton, Ind. By Maria Blair Y. W. M. S.
344. Mrs. George Harper, Bloomfield, Ind. By Somerville W. M. S.
345. Mrs. J. P. Earl, Detroit, Mich. By a friend.
346. Phyllis Bourquin, Detroit, Mich. By a friend.
347. Mrs. E. C. Errickson, Birmingham, Mich.
348. Mrs. Peter Cuthbertson, Birmingham, Mich.
349. Mrs. S. R. Gould, Detroit, Mich. By friends.
350. Mrs. S. L. Yates, Detroit, Mich. By Mrs. Jas. Warren.
351. Mrs. A. J. Osborne, Detroit, Mich. By W. M. Society.
352. Lillian Cameron, Detroit, Mich.
353. Verna Witherell, Detroit, Mich.
354. Mrs. R. E. Noyes, Birmingham, Mich. By friends.
355. Mrs. John Ferguson, Birmingham, Mich. By friends.
356. Mrs. John Purdy, Detroit, Mich. By friends.
357. Mrs. Edward Williams, Detroit, Mich. By friends.
358. Janet Kerr, Pontiac, Mich. By the Detroit Presbyterial.
359. Olive Boyle, Marissa, Ill. By Boyle and Fox families.
360. Mrs. S. R. Galway, In Memoriam. By Mr. Galway, St. Louis, Mo.
361. Mrs. E. E. Fickenwirth, St. Louis, Mo. By W. M. S. of Second Church.
362. Mrs. Geo. Hamilton, St. Louis, Mo. By W. M. S. of Second Church.
363. Mrs. W. R. Leiper, Coulterville, Ill. By her friend, Mrs. H. G. Knecht.
364. Mrs. David C. Fullerton, Coulterville, Ill. By her sons, John, Thomas and Harry.
365. Mrs. E. Kirkpatrick, St. Louis, Mo.
366. Mrs. Geo. Oates, Springfield, O. By a friend.
367. Mrs. Harry Waddle, Columbus, O. By Mrs. J. O. Welch.
368. Mrs. James E. Barclay, Columbus, O.
369. Emma R. Templin, Columbus, O. By First Church.
370. Mrs. Jane M. Work, In Memoriam. By her daughter-in-law, Mrs. Mary G. Work, Rochester Mills, Pa.
371. Mrs. Edwin M. Clark, Indiana, Pa. By Mrs. James A. Fleming.
372. Mrs. Margaret Steel, Indiana, Pa. By John S. Fisher.
373. Margaret Forsythe, Indiana, Pa. By John S. Fisher.
374. Mrs. Nellie J. Swartz, Indiana, Pa. By Mr. and Mrs. Robert M. Fisher.
375. Mrs. Jane Coulter, Grove City, Pa.
376. Mrs. Heinrich Eiler, Wooster, O. By Mrs. J. H. Spencer.
377. Mrs. Mattie Snyder, Mansfield, O. By Women's Missionary Society of First Church.
378. Mrs. W. Wade Miller, Bellefontaine, O. By friends.
379. Mrs. Mana Kelly, Richmond, O. By the W. M. S.
380. Mrs. Herbert Kirkpatrick, Richmond, O.

Young Women's Department
including
Girls' Circles

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,
1503 Dormont Ave., So. Hills, Pittsburgh, Pa.

AIMS—1. To have a Circle or a Y. W. Society in every congregation.
2. To give loyal support to each of the Seven Departments.
3. To so increase the Special Fund as to include an object in Egypt.

A Thought to Ponder—"Vision without service makes a visionary who loses the vision; service without the vision makes a slave who loses the power of service."

YOUNG WOMEN'S SPECIAL WORK

Support of Girls' Boarding School, Pasrur, India, $4,350. Salaries — Home — Matron of Dormitory, Frenchburg, Ky.; Mrs. Eva J. Adams, R. N. Superintendent of Jubilee Hospital, Henderson, N. C.; Foreign—Mrs. Ruth Lobaugh Walker, Gore, Ethiopia; Miss Mary Cole, Khartum North, Sudan, $1,600. Total askings, $8,630.

NEW LIFE

Unless new life is constantly entering the missionary stream known as the Women's General Missionary Society, an increasing volume of work cannot be successfully carried on. The new life which is being sought at this particular time is girls' and young women's groups in those churches not adequately supplied with such organizations. Organization literature is available at headquarters; free if you call for it, for postage if Uncle Sam must carry it to you. May we count on your congregation seeing to it that prompt action shall be taken to care for missionary activity among the girls and young women? The women and girls of our mission fields are depending, to a large extent, on the women and girls of our churches for the help they need. Kindly send in the names of your new societies and any other information you would like to see in print.

Monongahela Presbytery—1. Coraopolis, Sarah Philips Missionary Society—25 members.

2. Clinton, Elinore-Susan Girls' Circle—13 members. This society took its name from two girls of the church who have been called Home recently. When the presbyterial rally was held recently, twenty of the members of this group were in attendance. The girls are fortunate to have as pastor's wife, the Secretary of Young Women of the presbyterial, Mrs. Theo Carlberg.

ATTENTION, PLEASE!

Do not put off to the last minute the sending in of your Y. W. Special money. The secretary in charge, as well as all the department secretaries, should keep her work before the society monthly or until the job is finished. The returns for the Special through November were not sufficient to give one a feeling of enthusiasm. Our young women and girls are to be commended for doing a good work every year, but may we remember that the Special Fund has not been fully met since 1929! This will come to you early in February and annual reports are to be filled out in March as well as all disbursements completed.

"THE IF-FERS"

Recently you have read of the *doers,* the *belong-ers* and the *put-off-ers.* Now may we present the *if-fers?*

If is a very small word, but it serves to introduce a number of reasons (?) why one may or may not perform certain religious duties requested of her.

Naturally, the tasks to which reference is made, are of the *voluntary* type. Those serving for cash or

salary, if they be wise, do not use many *ifs* in response to requests by manager or director!

May we further preface this dissertation? It is a marvel that so many busy young women and school girls remain so faithful to their churchly duties, not to speak of the countless mothers and other older women who carry on so sacrificially. They give of their time, effort, and talent in building a firm missionary foundation in their churches and communities. There are many faithful ones.

In spite of the interested ones referred to above, there are many others who belong to the *if-fer* class. Have you not met those who say that they might come to the meetings *if* they could be sure of getting home in time to prepare supper,meaning that the *time limit* is a factor. They say that the meetings are too long! Of course, a party might last until five or five-thirty, but that's different!

Some interject an *if* on the mention of the business period, *if* only it could be eliminated! The matter of making a pledge often calls forth an *if*, *if* the money be disbursed in the community or, at least, in America.

If the program were interesting, is not an unusual *if!* As a matter of fact, those who know most about a work are very likely to find something worthwhile in any program. Then we find those who look askance at the promoter of the meeting. *If* she were only more capable, Mrs. So and So might become interested in attending. Others might be interested in the missionary meeting *if* they did not already belong to several community groups. Their time is already fully taken. Even this *if* is presented, *if* the meeting were some other day or hour.

Unfortunately some mothers seem to fail in encouraging their daughters to join with the missionary forces. They are quick to interpose an *if* when the subject is mentioned. The *if* has to do with school obligations. An education is imperative. Yes, indeed, but this includes the church as well as the school. Ignorance is not excusable among Christians and in the Christian home even as to the church and her activities.

But *if* is not always an excuse. Sometimes it has very deep meaning. *If* every Christian girl and young woman took her religion seriously, *if* she valued the great blessings that are hers because of Christ, all the vain *ifs* would fall into disuse.

If we do our part in our day in the promotion of the missionary cause, we will forge a link binding the missionary chain of yesterday to that of tomorrow. Even the *if-fers* may become valuable when they become consecrated to Kingdom work.

A PLAN TO TRY

Some years ago in the *Missionary Review of the World* a novel plan for the "money approach" was presented. This plan, sponsoring the support of a special object, might give "color" to the ever-recurring annual budget. The writer mentioned that no amount to be raised was suggested. She said that knowing that, it might "cripple" adequate pledging. Instead, a poster was placed on the wall, carrying the different types of work underwritten by the general society; it, also, stated how much money was required to finance an hour, a half-hour, a quarter hour, a minute of the work. The poster was worded somewhat like the following:

YOU

can support ALL the work of our W.G.M.S. i.e.; every school, every teacher, every pupil, every hospital, every doctor, every patient, every Bible woman, every nurse, every evangelist—for (approximately):

*One hour for.....$40.00

(Continued on page 338)

Girls' Circle Program

By MRS. J. C. SMITH, 926 Brunswick Rd., Cleveland, Ohio

"Opening Closed Doors"

A study of "The Garden of Allah," Chapters V and VI.

PREPARATION — Text Book, "The Garden of Allah." Map of north and south Sudan. May enlarge the one at the back of the Text Book.

If possible, buy the record, Moslem Call to Prayer—B012925. Price $1.50. A. J. Macksoud, 77 Washington St., New York City. If not able to buy the record substitute the reading of the Call to Prayer as given here. Give it in a sing-song voice.

"God is great! God is great!
God is great! God is great!
I bear witness that there is no god but God!
I bear witness that there is no god but God!
I bear witness that Mohammed is the prophet of God!
I bear witness that Mohammed is the prophet of God!
Come to prayers! Come to prayers!
Come to salvation! Come to salvation!
God is great! God is great!
There is no god but God!

POSTER—A tukl may be painted upon poster board, or realistically made of meat skewers and thatched with dried grass, and glued upon the poster. Above a doorway at center front print the word W E L C O M E. Above the tukl may be the words, "Behold, I have set before thee an open door." At the bottom print the invitation.

INVITATION—An old shoe cut double out of brown paper. From *Womens* or *Junior Missionary Magazines* cut faces of black children and paste them on, filling the shoe. On this print the words, "They had so many children they didn't know what to do."

On the first inside page print:

'Twas a school in Khartum
For whom?
For so many—and no room!

On the opposite page write:

But—
There's room and there's welcome for you at the meeting of..... Girls' Circle. Time, place, etc.

LEADERS—Three. A devotional leader, and two others representing workers in the north and south Sudan. The devotional leader should stand at the rear of the room.

PROGRAM

Quiet Music—"Behold, I stand at the door and knock."

Song—Devotional Leader. "Behold, I stand at the door and knock." (Enter two other leaders who are seated.)

Devotional Leader—These who appear will represent the work of the United Presbyterian Church in the Garden of Allah; Miss Mary Coie, Young Women's special worker, stationed at Khartum North; and Miss Elsie Grove of the Girls' School at Doleib Hill in the South Sudan. She has charge, also, of the women's work at that station.

Music—Record, "The Call to Prayer" as suggested above, or have one of the girls read it if impossible to get the record.

Miss Coie—How that reminds me of the North Sudan. The people are Mohammedans there. Some people do not realize the country, the people, the religion and the problems of the North Sudan are so different from those of the South Sudan.

Miss Grove—Tell me how the work in the North Sudan began.

Miss Coie—Tells of place and people. Text pp. 77-80. Showing Mission Stations on map.

Miss Grove—Dear Dr. Giffin! It was he who started the work in the South Sudan some years later. (Tells how Dr. and Mrs. Giffin and

Dr. and Mrs. McLaughlin went to Doleib Hill. pp. 107-113)
(Tells of country, pp. 113, 114)

Miss Coie—Dr. and Mrs. Giffin had to contend with so much superstition. It made their work very hard. p. 80.

And their social customs were also a source of much difficulty. pp. 82-84.

Aside from these difficulties there were governmental restrictions which hindered them at first, but the Lord opened the way. pp. 84-87.

Devotional Leader—Matt. 9:37, 38 (from memory)

Miss Coie—I am sure you would like to hear again about the schools the Giffins founded and how they took orphan boys into their own home, and the outgrowth of that into The Boys' Home.

Miss Grove—Yes, I'd like to hear about all that work and then I'll tell you how they did the same type of thing under such different circumstances in the South Sudan later.

Miss Coie—Tells of Schools, pp. 87-92.
Boys' Home, pp. 92-100.
Girls' School, pp. 101-106.

Devotional Leader—
The hour of prayer has come,
And far and wide
Throughout the Moslem world
There rings the cry
That turns all men to God.
"God is great . . .
Come to prayer . . .
God is great."

Let us be quiet,
And, kneeling with our Moslem friends,
Echo in our hearts the cry,
"Come to prayer . . .
God is great."
Directs prayer for missions and missionaries in North Sudan, using Prayer Cycle.

Song (Led by Devotional Leader)—"Abundant Fields for Harvests White." B.S.H. No. 84, Stanzas 1, 3, 4.

Devotional Leader—"I have set before thee an open door."

Miss Grove—There is truly an open door now in the South Sudan. Who will enter it? Will the followers of Mohammed who are sending their emissaries into the South Sudan, or the followers of Christ, who are all too few for the fields of harvest white?

But I want to tell you of the people who met Dr. and Mrs. Giffin and Dr. and Mrs. McLaughlin when they arrived at Doleib Hill. They were so different in appearance, dress and customs from those they had left. They are my people now, and look and act much as they did then.
Tells of the People, pp. 114-119.
Their Food, pp. 119-123.

Miss Coie—That was certainly primitive living those missionaries had to face.

Miss Grove—Yes, but their first problem was to get people to help them build. Tells of "The Dignity of Labor," pp. 123-127.

Miss Coie—I can hardly see how they managed it among people whose language was so different that they could not understand each other at all.

Miss Grove—Tells how they surmounted many such difficulties.
The Language, pp. 127-129.
The Doctor, p. 129.

Miss Coie—I can see how they might understand each other enough to build, or to obey the doctor's orders, but how could they begin school work? They had no written language, no text books.

Miss Grove—Well, that was very hard. Only infinite patience, ingenuity and love could have surmounted such difficulties.
Tells of "The School," pp. 132-137.
It was even a greater problem to know how to begin to teach of Jesus with a people so ignorant, so devoid of spiritual thought.

The Church, pp. 138-145.

Devotional Leader—Only Christ can open doors of closed hearts. Through our missionaries doors are being opened. May the dear Christ enter in.

Directed prayer for missions and missionaries of the South Sudan, using Prayer Cycle.

Circle Girl—Pray for ourselves that we may open our hearts to Him.

Devotional Leader—

"They do me wrong who say I come no more
When once I knock and fail to find you in,
For every day I stand outside your door
And bid you wake and fight and win."

Song—Sing together softly the prayer song:

"Into my heart, Into my heart,
Come into my heart, Lord Jesus,
Come in today, come in to stay,
Come into my heart, Lord Jesus."

A YEAR OF RAINBOW COLORS

Theme—Covenanting

April—The Crystal Christ.
May—The Gold of His Love.
June—The Orange of His Flaming Zeal.
July—The Red of His Sacrifice.
August—The Violet of His Tenderness and Pity.
September—The Indigo of His Strength and Power.
October—The Blue of His Truth.
November—The Green of His Mercy.
December—Looking at Colors.
January—The Canvas of Life.
February—Wielding the Brush.
March—The Spectrum of Our Lives.

YOUNG WOMEN'S DEPARTMENT

(Continued from page 334)

Half hour for	20.00
Quarter hour for	10.00
One minute for	.67

Then the question was asked, "How many minutes will you be responsible for during the coming year? An hour? A half hour? A quarter hour? A minute?" While this was in progress, some one played softly on the piano, "One More Day's Work for Jesus," and each girl, supplied with paper and pencil, recorded her pledge for the year.

The writer continued, "A surprising number of girls took five or ten minutes, and several took a quarter of an hour." She added that the number taking a minute each was three.

As the pledges were collected, they sang, "Take Time to be Holy." Prayer for the great work followed. Incidentally, the *pledges covered the amount* in the *mind* of the *promoter two and a half times!* She was a wise leader not to state the top figures. How easy to glance around and estimate a per capita!

*Estimate based on 1937 disbursements as found on page 699, July-August Magazine. Of course, the Thank Offering gift is not in this estimate, nor Y. W. Special fund.

THE HEART OF A GIRL

God made the rose,
With its fragrance rare,
To spread the glory of His presence
Throughout the air.

God made the lily,
A flower so pure and white,
To represent His truth,
With the coming of the light.

For hope God made a harebell,
A tiny, trembling flower,
To grace the humble wayside
Of Heaven's great wide bower.

Then God thought it over,
And when He took a pearl,
He filled it full of flower goodness
And made—the heart of a girl!

Indian Missions

MRS. ARTHUR B. McBRIDE, Secretary, 847 Thorne St., Sewickley, Pa.

TAMA W. M. S.

December 8, 1937 was a red-letter day at the parsonage at Tama, Iowa, for on that day the first United Presbyterian Women's Missionary Society of American Indian women was organized at the manse. It was a cold day with a sharp, penetrating wind and mothers with young babies could not venture out. But Mary Young Bear, who walked all the way through the biting wind, Florence Jefferson, Elsie Wanatee, Pearl Bear (who lives at the manse with the Missionary family), Mrs. Amanda Patterson (the missionary's mother) and the hostess, Mrs. F. C. Patterson, met and organized the society at the parsonage. There were at least four others who were detained that day, but who are interested in such a meeting and will probably be at the next meeting.

An election of officers resulted in the choice of Mary Young Bear, (Mrs. George) President; Elsie Wanatee, Vice-President; and Pearl Bear as Secretary-Treasurer. After the meeting the hostess served her guests fruit cup, cookies and cocoa, and all had a happy social time. Pearl Bear told Mrs. Patterson after the women had gone that the women liked the meeting very much, so our missionary is encouraged and hopeful for the new society.

Mrs. Patterson says: "Our women are so eager for reading material. I believe they would out-do our white women in reading the Magazine, but I don't believe they will be able to finance their own subscriptions."

Let us open our circle of the W.G.M.S. and add this NEW LINK of these sisters of ours to the great chain. Let us pray for them and their new society. It may be that someone will be a Big Sister and send them subscriptions to our Missionary Magazine.

Congratulations to our Indian sisters of Tama! We wish you a Happy New Year in Christian service.

TODAY

Pittsburgh Chronicle-Telegraph

HER NAME? VIOLET

By ARTHUR BRISBANE

Leaving Arizona, the train "coasts" down hill thirty miles and stops at Needles, Cal., where Indian ladies, substantially built, offer bows and arrows, of painted wood, necklaces and purses of beads. Their salesmanship talk is limited to "buy one." Like the fates, they approach you in threes, and you must buy three, or face two, disappointed.

Those ladies, with blue streaks painted downward from the lower lip to the chin, are normal in every way, broad and heavy as they should be. Asked about how many children she has one replies:

"O, about a dozen."

They wear dresses touching the ground, long brightly colored shawls.

The young daughter of one Indian lady is there, "just to see the train come in." Laughing, joking with the train crew, she has none of her mother's solemnity, and how different in dress, short sleeves, bobbed hair, white shoes, little pink socks above them, bare legs that "need no sun tan."

You ask her name, expecting to hear at least "Laughing Water," or "Dancing Fawn." And she replies:

"Violet McKenzie, aged 13, junior high."

That would break Longfellow's heart.

Negro Missions

MRS. ADA KERR WILSON, Secretary, 115 E. Grandview Ave., Zelienople, Pa.

The Negro in America numbered 4,000,000 when the Emancipation Proclamation became a law. That it is not a "vanishing race" is evidenced by the fact that a late census gives the number 12,000,000, or one for every tenth man in America. Through the missionary programs of the churches the race has advanced as a whole. Superstition has been replaced by Christianity and education.

Tuberculosis, caused by poor housing and lack of sanitation, among other things, is one reason for the high death rate. In our own denomination there are two hospitals, Jubilee in North Carolina, where there is a ward set apart for tubercular patients, and Robinson Memorial in Alabama. Each of these hospitals is a real blessing to the community in which it is located and to the surrounding country. It ministers not only to the diseases to which "flesh is heir" but teaches sanitation in homes where it is not known and imparts higher spiritual living.

Christmas was made happier for the little colored boys and girls by generous contributions from our northern societies. While at present the list of donors has not been completed, we wish to thank one and all for their interest and kind thoughts for those less fortunate than they.

MILLER'S FERRY, ALA.

We feel that we have a great deal to be thankful for this month. On December 5 we held our Educational Drive and are very glad to report we raised our quota of $225.

A week later, December 12, our annual Thank Offering Ingathering was observed. The combined offerings for the three missionary societies—Women's, Young Women's, Juniors—was $100, which we have sent in for the women's work. The spirit with which these offerings were given, was good, for money is very scarce here. A number of sacrifices had to be made. The young people took a very active part in the offerings. The Thank Offering program was a pageant given by the women and the young women. The pageant taught the lesson of not letting worldly pleasures, business and other things interfere with the work of serving others.

We had our annual Christmas tree, program, and treat just before the school closed for the holidays. The program was a song-story portraying the birth of Christ and the real Christmas spirit. Although we have sent our personal thanks to each donor, we want to acknowledge again our sincere thanks and appreciation for the candy, toys, clothing, and other gifts sent so generously by different societies and Sabbath School classes. If it were not for these gifts a number of children would have no Christmas. In spite of the generous quantity of clothing received, we still cannot supply the requests for clothes. Some little boys attend school in their shirt sleeves. They have no coats. Our weather varies from below freezing to moderate. When it is real cold or wet a number of the children have to stay at home.

The hospital is taking care of a number of emergency cases. Among the patients is a man who fell backward off of a truck. He was speechless for four days. Now he is able to talk, but still very weak, both physically and mentally. He struck his head when he fell. The nurses have to watch him constantly. The physician says that only good nursing would save him. The superintendent thanks the societies for gifts to the hospital.

N. D. Williams.

Home Missions

MRS. WM. COOK, 1201 Sixth Ave., Beaver Falls, Pa.

MISS DICKEY VISITS LAKE PRESBYTERY

Having ended my visit in Boston Presbytery in a most delightful meeting in Brockton, Mass., on the last evening of November, the next Saturday afternoon found me in Oil City, Pa., ready to start my work in Lake Presbytery there on Sabbath morning, and during the next two weeks I talked 21 times in 19 different places, in town and country. It was all most interesting. Everywhere people were very gracious and most cordial and though roads and streets were very slippery and, in places, snow drifts made travel nearly impossible in country districts, attendance was very good.

Thank offerings for the most part had already been taken and almost every place reported an advance over last year, which is very encouraging.

This year I hope we can all bring up our *Efficiency* grades a bit so that our average will be much above 50 per cent as it is now. Many societies, of course, were away above that but some others were far below so that the average is but half of perfection. Pray and work: work and pray, and I'm sure we can reach away above 50 per cent in that also.

As this is being written the December reports have not been received. The November reports tell of the Thank Offering services being held in the different stations. Mrs. Mary Ciancio reports the offering of the Women and Junior Societies in the Second Italian mission amount to $11.00. The missionary made 164 home visits and eight hospital visits.

The Slovan mission, under Mrs. Frank Lieske, missionary, reported a slight increase over the offerings of last year. The service was a joint meeting of the Women's, King's Daughters and Junior Societies. Quite a number recited a Scripture verse as they dropped in their offering, which amounted to $15.50.

Miss Ruth Findley returned from her vacation, spent in the east, in time to take up her work in the Culver City, Cal., church the first of November. She took charge of the Juniors the second Sabbath of that month. The Ingathering was held the last Sabbath of the month. During that time the Juniors, by real self-denial, had an offering amounting to $13.07. One little boy wrote that he had cut grass, denied himself candy and ice cream; was given ten cents for not going to a movie, added five cents that he found on his way to school, and he added, "That's how I got my sixty cents."

Miss Beth Johnstone of Puget Sound Presbytery reports a busy month attending various meetings, in addition to all regular church organizations and women's meetings, acting as chairman of various groups and giving addresses. We were interested in her topics: "I Am Thankful for That"; "My Yearly Inventory"; "A Teacher Sees Herself and her Work at the Close of the Year." "Why Are We Witnesses?" She led a discussion on "The Beliefs of Different Religions."

Miss Sallie Dickey, Field Secretary, is now open for engagements in the eastern districts of our church. The Board would like her, when in Presbyteries, to visit all societies in the Presbyterial, and, if possible, to organize societies where none exist. Miss Dickie can be reached for the present at 1201 Sixth Avenue, Beaver Falls, Pa.

FRENCHBURG SCHOOL

We were very happy to have the Gospel Team from Sterling College for our Sabbath morning service on December 26. These young men bring a very helpful and inspiring testimony of their personal religion and present a stimulating challenge to all young people. Unfortunately their visit came during our vacation and none of our dormitory students were here. There was a good crowd of community young people present.

Seventy boxes of Christmas gifts were distributed on December 23 to as many families. In these boxes there were articles of clothing for every member of the family, toys for the children, pretty things for the girls and women and some keepsake for the men folks. This year we put a Bible into every box. This was made possible through the kindness of an unknown donor who, a year ago, had an order sent directly from the publishing company. We attempted to discover the donor's name but did not succeed. If this is read by the one responsible may he accept our thanks. In the letter we sent to those who were to receive the boxes, telling them to come for the box we made this statement, "You are receiving help from those people who want to serve the Lord. Jesus said that we serve Him when we serve the needy. As you unpack the things in the box will you remember that they are given for Jesus' sake. May there be the joy and peace which He came to bring in your hearts at this season and may every member in your family make room for Him in his heart." Those who helped in this service by their gifts should have had the pleasure of helping to distribute them and hear the hearty thanks and see the smiles of pleasure.

While we are thinking of the Christmas service let me urge you once again to start your planning early. Then get your things sent early. We were handicapped in preparation of these boxes because some societies delayed sending their boxes until too near the Christmas season. Packing was begun on December 4th and should have been started sooner. This service is done by those who do full time service in other work and the packing must be crowded into spare time hours. Your delays in sending put an added burden upon the workers here. In a few cases, boxes of Christmas things did not arrive until after the distribution was made. These late coming boxes are held over until next Christmas but it is a disappointment to those who give and to us who distribute them to know that the enjoyment of the gift is delayed a full year. Of course we shall be very happy next year to have this stock as a nucleus and our present disappointment will be covered over by our joy at that time.

We are anticipating the evangelistic service under the leadership of Dean Hamilton. This will begin sometime in February. Pray that we may see a great revival in Frenchburg.

H. Glenn Stephens.

Junior Department

MRS. W. R. McMUNN, Secretary, 302 Hastings Ave., Oakdale, Pa.

The following program on Home Missions was prepared by Miss Mary Cleland of Bellefontaine, Ohio, and was presented by the Bellefontaine Juniors when gifts were brought by them to be sent to a Home Mission station. Juniors personified the different missionaries and Board members whose names are used in the program. The program gives a good presentation of our Home Mission work and we think it may be of use to Junior leaders. With slight changes it may be used when sending gifts to any of the mission stations.

Mrs. McMunn—Mrs. C. W. Fulton, our Prayer Group Secretary, will have charge of the devotions.

Mrs. Fulton—We will sing No. 121.

"Just from His word, I ask you,
To read a bit each day,
To think on it, then pray a bit,
And then go on your way.

For from His word you'll find,
Strength for all the day.
And with His love He'll guide you
And all who find the Way."

Read John 14:6, 12-15.

Prayer.

Mrs McMunn—We are met this evening to hear something of the work that is being done in the Home Mission churches, schools and hospitals where our money is helping to support the work. Workers from these fields will tell something of the work they are doing.

"Think not a leader can alone achieve;
She needs the help of others who believe the cause is just,
The Spirit calls; He urges all to share
In saving youth and children everywhere."

Mrs. A. B. McBride, our Indian Secretary, will introduce our workers among the North American Indians.

Mrs. McBride — When Theodore Roosevelt visited the Indian reservations he said, "I spent twice the time I intended, because I became so interested, and I travelled all over the reservations to see what was being done, especially by the missionaries, because it needed no time at all to see that the great factors in the uplifting of the Indian were the men who were teaching the Indian to become a Christian citizen."

We will hear first from our missionary at Tama, Iowa, Rev. Fred C. Patterson.

Mr. Patterson—Seven of our young people joined the church last year. We have an active Junior Society, and not long ago they were asked to sing over the radio. Your missionary societies furnished a bus to take the children into Tama to the Daily Vacation Bible School.

Our Indians like to sew and if you have any cloth that will do for quilt pieces we would be glad to get them.

Mrs. McBride—Rev. E. H. Carson, our missionary at Simnasho, Oregon.

Mr. Carson—We came to Simnasho the first of July this year. A few weeks after we got there our house burned. Only a few pieces of furniture were saved. Our clothes, bedding, and all our books were burned.

We are responsible for the religious training of the people who live in an area 40 miles long and 20 miles wide. When the roads are good I go in my car, but when they are bad I have to go on horseback.

Mrs. McBride—After E. J. Sam, a Yakima Indian, was converted he prayed that an evangelist might be sent to his people. Then the way opened up for Mr. Sam himself to be that evangelist.

Mr. Sam—I started work the first of January as an evangelist among my own people. I visit in the homes, on the farms, in the jails, and along the streets. Wherever I can get a few together I have a meeting as I have no church building. I have

a tent in which to hold meetings. I am the only missionary among 2200 Yakima Indians.

Mrs. McBride—Sixty years ago our church appointed our first missionary among the Warm Springs Indians. Our present missionary there is Rev. E. W. Machamer.

Mr. Machamer—It is a real joy to tell the children about a God who loves them. Here is an Indian student's motto: "I will be cheerful, courteous, and truthful. I will try to be willing to forgive and forget, to think pure thoughts, and to seek to know God and his plan for my life." Could any of us have a better motto? This shows that our work among the Indians is worth while.

(Mrs. McBride and Indian workers leave platform. Mrs. Wilson and Negro workers come on to platform).

Mrs. McMunn—Mrs. Ada Kerr Wilson has been secretary of our work among the Negroes for twenty years and could tell us many things about the work. Mrs. Wilson will introduce the workers in her department.

Mrs. Wilson—A few months after Abraham Lincoln freed the slaves our church sent missionaries among the freed men, and now we have mission stations in four states. We will hear first from Rev. S. M. Laing, President of Knoxville College, Knoxville, Tenn.

Mr. Laing—There are 111 colleges among the Negroes in the United States and Knoxville is one of the upper ten.

Ours is the oldest of the mission stations of the South. It was started in a small school house and now we have thirteen buildings and one hundred acres of ground. Most of the teachers in our other schools for colored people are graduates of Knoxville College.

The students come to Knoxville to get a blessing and go out to be a blessing.

Mrs. Wilson—The Rev. F. W. Wilson has been in charge of our work at Chase City for many years. We will hear now from Dr. Wilson.

Dr. Wilson—All the white children can ride to school in a bus without paying fare but the colored children have to pay bus fare and it is hard for some of them to get to school when they are so very poor. Customs may change but the Ten Commandments do not change so all of our students have Bible classes every day.

Mrs. Wilson—Professor William Peters will tell of our work at Prairie, Alabama.

Mr. Peters—A number of our young people are attending the County Training School and some of them walk back and forth daily, a distance of six miles each way. The Prairie Junior Society earned the money for a Junior Life Membership by scrubbing, washing windows, and any odd jobs they could find to do. We are interested in the Junior Special as well as the Junior Life Memberships, for the first Junior Special built our school building. It is named for Jennie Gillespie, the first Junior Secretary. We owe to those of you who have helped us a debt of gratitude that we can never repay. We thank you.

Mrs. Wilson—Prof. A. C. Peoples is the Principal of the Academy at Camden, Alabama.

Mr. Peoples—We have a fine school at Camden, with 377 students. Ten of them are working their way through school. We have a fine literary society and each class tries to put on the best program. Some of our students go to higher schools but all go back to make their home communities better places in which to live because they have been at one of your schools.

It was the Junior Special that helped to build the Boy's Dormitory.

Mrs. Wilson—Miss Parker is Superintendent of the boarding department of our school at Miller's Ferry.

Miss Parker—We had an evangelistic meeting last year and the evangelist was one of our graduates. He

told us how he gave his heart to God's service while a student at Miller's Ferry.

Our students put on a play, "The Call to Service." The money they made bought Bibles to use in their morning and evening worship.

Our sewing department has for its motto, "To do common things uncommonly well."

Mrs. Wilson—Miss Minnie Jones is the Superintendent of our Robinson Memorial Hospital at Miller's Ferry.

Miss Jones—Your Hospital at Miller's Ferry is a real blessing to the whole community, not only in caring for patients in the hospital but also in training nurses who go into the homes and are following Jesus' example in going about doing good.

Mrs. Wilson—We have a fine school at Henderson, N. C. The Rev. J. A. Cotton is in charge. At the recent meeting of Synod at Belle Center, Dr. Cotton was elected Moderator.

Our Jubilee Hospital is at Henderson. Mrs. Eva Adams, the Superintendent, will tell of our work there.

Mrs. Adams—You cannot know how much good you are doing every day of the year, by building a hospital where colored people may go when they are sick, as they are not admitted in hospitals for white people. We treated 450 last year. The bed the Junior Life Memberships endowed has helped many children get well. Jesus said, "Inasmuch as ye have done it unto one of the least of these ye have done it unto me."

(Mrs. Wilson and Negro workers leave platform.).

Mrs. McMunn—How thankful we should be to God that He has allowed us to help by our gifts and prayers in such splendid work for:

"Jesus loves the little children,
All the children of the world;
Red and yellow, black and white,
They are precious in His sight
For Jesus loves the children of the world."

You have been hearing about the Junior Special and the Junior Life Memberships so I have asked Mrs. Heagen, the Editor of the Junior Missionary Magazine, to explain these.

Mrs. Heagen—The Juniors give something to the different departments of our work but each year they give money to some school or hospital and that is what we call the Junior Special for that year. This year it is the support of the Kindergartens in Egypt and the Sudan. You have heard how Junior Life Memberships have built schools and hospitals and endowed beds in these hospitals. Any Junior giving ten dollars can be a life member. After you send in the money with your name we send you a certificate like this (holds up a Junior Life Member Certificate). Your name will be printed in the magazine and we will put your picture in the Junior Magazine too if you send it to us. The best part of all is the good your money goes on doing year after year. Wouldn't you like to make some child happy by making them a Life Member? I want you to meet our Bellefontaine Junior Life Members.

(Junior Life Members come to the platform.).

Mrs. McMunn—Mrs. Cook, who has been our Home Secretary for 27 years, will introduce some of our Home Missionaries.

Mrs. Cook—The Rev. H. Glenn Stephens is our representative from Frenchburg, Ky.

Mr. Stephens—We have some fine boys and girls in our Frenchburg school. When the liquor question was being voted on, our students went out and worked for the dry side, and we are happy that liquor was defeated and now our county is dry.

Last spring at the time of the Cincinnati flood we wanted to help the Red Cross. We had no money so we went on half rations till we had six dollars to give to help the poor people.

Our hospital is closed because we have no doctor or nurse. Do you

know of any one who can come and help us?

Mrs. Cook—Our church has many other mission stations among the Mountain people but we will hear from only one more this evening, the Rev. Ray Davis of Ezel, Ky.

Mr. Davis—It was the Junior Life Memberships that built our school building. We want to thank the Bellefontaine friends who sent us used clothing last year. Many boys and girls were kept in school because of your help. We could have used more. We need more clothing this year too.

Mrs. Cook—We will hear from one of our city missionaries, Miss Mary Geyer of New York City.

Miss Geyer—One of our nine year old Junior boys, after he joined the church, brought his father and mother, his grandfather and grandmother and an uncle to the Saviour. He is a real missionary. We have children from 25 different countries. Jesus said, "Go ye into all the world." He has sent all the world to us. Are we teaching them as He told us to?

Mrs. Cook—Our city missionary at Los Angeles, Cal., is Miss Ruth Findlay.

Miss Findlay—There are 20 million children in the United States who are not in Bible School. If we would save America we must reach these boys and girls. "It is not the will of your Father that one of these little ones should perish."

"If you should find a little lamb
Out in the dark and cold,
You'd want to take it home I know,
And put it in the fold.

And you would give it food to eat,
And make it snug and warm;
You'd put it in the shepherd's care
Lest it should come to harm.

Christ's little lambs are not all safe,
They are wandering everywhere;
And we must lead them back to Him,
Our Shepherd strong and good;
His fold is large enough for all
And He will give them food.

Mrs. Cook—

"How can we help the children
Who come across the sea?
How can we make them happy
In this country of the free?

We can give them smiles of welcome,
We can give them words of cheer,
We can tell them of the children's Friend,
Unseen but always near."

This is what Miss Mary Jane Zucchi is doing at Cranston, R. I.

Miss Zucchi—I have a daily Bible class with an average attendance of 45. The ages are from three to eighteen years. That is because the older ones can't come unless they bring the younger ones along. I could do better work if I had an assistant. One afternoon a week I have a Mother's class. We have 120 in our Sabbath School. Last year we had our first Christmas tree. A four year old recited the first psalm. I was calling in a poor home last fall and the mother said to me, "Miss Zucchi, please see if you can do something to make my children happy for Christmas. I don't mind going without food and warmth, but it breaks my heart to know I can't buy anything for my children's Christmas."

A box was sent from the Junior Exhibit but that will not be enough to give something to each one. I wonder if there is anyone who can help me buy gifts for those children who are so poor.

Mrs. McMunn—Miss Zucchi, I am so glad to tell you that the Bellefontaine Juniors want to help make your children happy at Christmas.

(Juniors bring gifts to platform.)

Miss Zucchi—Thank you. Oh! how nice they are, and they are all new! I am glad they are going to have

(Continued on page 351)

World Day of Prayer

THE EAST AND THE WEST ARE ONE

By FLORENCE G. TYLER

(Editor's Note: The following article was received from the Foreign Missions Conference of North America.)

"February 12, 1937 was an exceedingly wet and cold day in Shanghai. It was no surprise to find only a little group of women in the Cathedral where the meeting was to be held. Even a few on such a day was a genuine manifestation of the significance of the occasion. As I sat quietly enjoying the beauty and stillness of the place a group of Japanese women came into the pew immediately in front of me. I turned to see whether others had come in, and lo, the great auditorium was filled with women whose faces proclaimed that they were of many nations. The cold and rain had not prevailed against their devotion. Beside the women of China, were women of Korea, Japan, India, Germany, Russia, Holland, Sweden, America, Great Britain, and the Philippines — sixteen nationalities in all. We sang the hymns together, each in her own tongue, and this unique experience in this city set in the midst of nations fired our spirits with new purpose and filled us with new strength."

So writes a participant in the meeting of the World Day of Prayer in Shanghai. As the women of the world come together on March 4, 1938 to witness to the reality of a world Christian community may our prayers be with the Christian women of China and Japan that they may feel themselves, even as never before, an integral part of that prayer cycle binding together in unity the Christian women of the world. And in other areas where there is strife and misunderstanding between races and classes may the women there be drawn into this magic circle.

In recounting the experiences of 1937 we find that far north in the outskirts of British Columbia the snow was deep and the transportation was next to impossible as British Columbia had a terrible winter of ice and snow while from far to the south we hear that "February was a hot month in Johannesburg and especially in Natal Province," and in Capetown many people were not back from summer vacation. At the same time the little town of Cloverport, Kentucky, entirely surrounded by water on February 12 with many other towns caught by the terrible floods along 980 miles of the Ohio River, with no water, lights and little fuel, were obliged to postpone the observance of the day for a week or two but observed it nevertheless and sent their offerings. Thus neither snow nor rain nor hail nor gloom of night stays the faithful from attendance at these appointed meetings.

In Bottineau, North Dakota, the W.C.T.U took the initiative in planning for the observance of the day, while from many parts of the world we hear of the active co-operation of that organization and of the Y. W.C.A., which in many centers took the lead. The Salvation Army arranged meetings in forty places in the Argentine and McAll Mission observed the day in all its centers in France.

In the village of Herrnhut, Germany, the women met to pray in the little room which has witnessed the consecration of so many of the early Moravian missionaries, including Count Zinzendorf and David Ziesburger.

The women of Copenhagen have been included in the circle for many years and their enthusiasm has been carried to the farthest boundaries of their mission fields.

A small band of women greeted the day with a sunrise session of prayer at Wellington, New Zealand, which was the first meeting of the day, but it was followed closely by the Boys School at Tangoa, South Santo, New Hebrides, and the Girls Fellowship at Woodend, Victoria, Australia. The twenty women and girls in that fellowship will not soon forget the calm and inspiration of that early morning hour with the sun streaming in through the open door and the magpies and k w a b u r r o s (laughing jackasses) joining their voices outside with the hymns of praise within the church.

The Alice Hyson School at Taos, New Mexico, had a prayer service for the community which is largely Catholic. One hundred and seventy-five people attended the meeting in this little plaza town.

In Germantown, Ohio, a goodly group gathered, augmented by the rural women of the neighborhood whose meeting was supplanted by the Farmers Institute.

And how colorful the meeting of the women in Johannesburg where the Methodists wore red blouses, the Presbyterians white tunics with black collars and belts, the Anglicans long white Tunics with leather belts and small crosses pendant from a chain of beads. Another sect with fur caps and still another with tight white knitted caps, some in ordinary garb but all so neat and quiet and reverent. Some hymns were sung in Zulu and some in Sesuto, but oh, the perfect rhythm and the strong full voices!

The American Church in Athens was filled to the doors when the program was distributed in three languages, English, Greek and Armenian.

There is a sense of unity in these World Day of Prayer services which the women receive nowhere else. In many places in Egypt the Greek O r t h o d o x a n d Coptic churches joined in the meetings and in Johannesburg special services were held in the Jewish synagogues.

The broadcasts from Capetown for the shut-ins in hospitals, the services in public schools and in factories made the impression of the day far reaching. One senses the preparation for the day when one reads of the finding in the collection plate of a screw of paper containing a small sum of money and these words, "I am worshipping with you on a lonely farm." Evidently sent in through a friend. There is no end to the interesting stories of the observance of the day from Saskatoon and Alaska to Brisbane and Papua. The radio from north, east, south, and west, the National and Columbia Broadcasting Systems in the United States, the British and the African Broadcasting Companies and many others have made the world one, but the place where none of these reaches and where the day ends in ice and snow and zero is Gambell on St. Lawrence Island, where Ann Bannon was frozen in October and where even the mail will not penetrate until next May. There the posters will tell of the World Day of Prayer on March 4 and there Ann Bannon is planning for the closing service.

MISSIONARIES' BIRTHDAYS

MARCH

Miss Mary F. Dawson	March 1
Miss Minnie Beatty	March 9
Miss Mary Jane McKnight	March 18
Miss Laura Walker	March 22
Miss Venna Patterson	March 27
Miss Edna B. Sherriff	March 28
Miss Lillian McClelland	March 29

Temperance and Reform Department

MRS. HARRIET S. BOOBYER, Secretary, Edited by MRS. O. H. MILLIGAN, 904 Publication Bldg., Ninth St., Pittsburgh, Pa.

BE NOT DECEIVED!

Alcohol has been used as a beverage through many generations. Its effects on the victims have been the same throughout the years. It leaves its stamp on the features: disfigures the face, glazes the eye, paints the nose red, brings pallor to the cheeks, and dark circles under the eyes. It is the enemy of good looks, but more serious are its effects on the organs of the body. These are impaired and sickness and suffering follow. Mind and body are weakened, rendering their action less efficient. It brings sadness and suffering also into the home.

Because of its terrible effects we might expect warnings placed in prominent places where all might read. Instead, we see the very best talent of our day used to paint the deceptive picture in glowing and attractive scenes. It comes to us over the air.

Many magazines present alluring advertisements of the stuff. Our highways are lined with billboards bright in color to attract the attention of every passerby and so arranged that strong lights cover them for the benefit of the night drivers. The statement has been made in a recent periodical that fifty-five million dollars have been spent on newspaper advertising for whisky and gin since the repeal and twenty million more for beer and alcohol. Such a campaign of advertising is to educate the children and youth in the popularity of the product. Not all newspapers are participating in this campaign. Three hundred seventy-five daily papers in the United States bar all advertisements of hard liquors and one hundred seventy-eight others accept no advertisements of alcoholic beverages. These in their refusal proclaim that products which destroy are vastly different from necessary food, clothes and shoes.

The results of this poison are not pictured. They do not repeat the warning that God's Word has proclaimed down through the ages: "At last it biteth like a serpent and stingeth like an adder." It is a poison with deadly effects although it is advertised as a food, a medicine, a body builder, a cure for all the ills of mankind. Science has proclaimed that liquor is not a food; it has no medical value and it does not cure pain. The men and women who drink even in moderation destroy the safeguards to their health. The use of alcohol is one of the chief causes of mortality from organic diseases. The symptoms of alcoholic poisoning develop slowly and some are deceived.

Long ago Solomon aptly said: "Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise."

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ADULTS

Foreign Mission Study Books

Mecca and Beyond by Dr. and Mrs. E. M. Dodd, $1.00 in cloth; 50c in paper.

How to Use Mecca and Beyond, 15c.

What Is This Moslem World? by Dr. Charles R. Watson, $1.00 in cloth; 60c in paper.

Mann of the Border by Rev. D. Emmet Alter, $1.00 in cloth; 60c in paper.

TESTS—*The Moslem and His World* and *The Riddle of the Sphinx,* mimeographed sheets, each set, 10c a doz. copies. These sets of questions will be fine to use as a "spell-down" at the close of the Moslem study, especially for the girls and young women. There are women's groups that would delight in the exercise, too. Send for a dozen or two of these questions. These were prepared by Mrs. E. D. McKune of Canton, Ohio.

GAMES — *Moslem World Lotto* and *The Sudan Lotto,* 50c a game. The former one would fit in nicely during the social hour of the society when the Moslem question is uppermost; the latter when the book, *Behind the Garden of Allah,* is the study. Since our work is concerned so much with Mohammedanism, these games will be good for years. Mrs. E. D. McKune, 2409 Fairmount Blvd., N. E., Canton, Ohio, prepared these games.

JUNIORS

Study Books

Home—Out in the Country, 50c in paper.

Foreign—Doorways, 50c in paper.

Prayers in Verse, 2c each; 20c a dozen copies.

1938 PRAYER CYCLES

The "In Memoriam" Prayer Cycle is ready, 10c a copy; $1.00 a doz.; $7.50 for 100 copies. You will want this Cycle, Miss R. Elizabeth Milligan's memorial. For seventeen years she prepared this booklet. Send early for your Cycles, one for each member of your society.

LAST CALL WORLD DAY OF PRAYER—March 4, 1938

Have you ordered the programs for your prayer services? 2c each; $2.00 for 100 copies. Is the poster in a prominent place in the lobby? 5c a poster. Join Christian women in this round-the-world service.

SPECIAL NOTICE

When ordering a book for the study of "Mohammedan World" please ask for "Mecca and Beyond" by Dr. Edward M. Dodd and Mrs. Rose W. Dodd. The book by Dr. Charles R. Watson "What is this Moslem World" would be a help in preparation of the program.

Tributes

MRS. BENJAMIN BEVERLY

The Womens Missionary Society of the First United Presbyterian Church of Lawrence, Mass., mourn the loss of their dear president, Mrs. Benjamin Beverly, who was called to her heavenly home on October 28, 1937.

Her whole heart and soul were wrapped up in the missionary work of the church, and we shall miss her cheery smile and loving help in this department of our church's work.

Our sincere sympathy is extended to her husband and four daughters, who have always been so nice to their mother in helping her to carry on.

Mrs. Matthew Neil, vice-president.

MRS. AMANDA E. O. MARTIN

Mrs. A. E. O. Martin, the president of the Women's Missionary Society of the Reed Memorial U. P. Church of Lyndhurst, N. J. and a Life Member of the W. G. M. S., was called by her Master to a higher service on December 20th, 1937. We, as a Society, desire to pay loving tribute to her memory.

She was interested in all work for her Master, whom she loved to serve. Her life was a living testimony of her love and loyalty to Christ and His Church. Her prayer life was so manifest and her presence such a benediction in our meetings. Her work on earth was well done and now we can think of her as happy in the higher service of her King.

We feel that to her was the promise fulfilled, "Be thou faithful unto death and I will give thee a crown of life." The Society desires to enact the following Resolutions: That we hereby express our deep appreciation of her noble character and faithful service; that we extend our love and deepest sympathy to her relatives and that we cherish her memory and endeavor to follow her example of fine Christian living and faithful service.

She rests from her labors and her works do follow her.

Mrs. G. Miller,
Mrs. H. Emmons,
Mrs. D. Nicol.

MRS. J. B. SMITH

The Womens Missionary Society of Pittsburg, Kansas, wish to pay tribute to the memory of our devoted sister and true and helpful friend, Mrs. J. B. Smith, whom God called to be with him on October 22, 1937, at the age of 73 years, though her pleasant nature made her seem much younger.

For many years she has been a faithful member of our church, always when possible attending Sabbath school, morning services and Missionary meetings though she lived in a rural district.

We shall miss her cheerful presence, her friendship, and her example of her faithfulness, love, and devotion to her precious Saviour. May it be said of us when we depart, as we can say of her, she was interested and helpful in all the work of her Master, whom she loved so dearly and served so well.

Estella Beau Thompson,
Effie R. Eakins,
Committee.

JUNIOR DEPARTMENT

(Continued from page 346)

something new for Christmas. One day at Junior League I asked a very poor boy to lead in prayer. He, being very shy, refused. I then asked him if he hadn't anything to be thankful for. He shook his head. One boy seeing this said, "Why, John, aren't you thankful God helped you to find that nice scooter in the dump today?" John was all smiles and said, "Yes, Miss Zucchi, it runs!" He bowed his head and thanked God for the discarded toy. How happy these gifts will make my children! I do thank you for remembering them and me.

Mrs. McMunn — Miss Zucchi's greatest need now is for money to hire an assistant. How can we expect her to teach a class of 45 children from the ages of 3 to 18 without help? If you would like to help Miss Zucchi in her work we will give you the opportunity now.

Offering.

Prayer.

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY AND DATE OF APPOINTMENT

(c-o American Mission should be added to each foreign address)

INDIA

Miss Ruth Ardrey, 1924—Sialkot City
Miss Helen Artman, 1920—Sialkot City
Miss Kathryn Beattie, 1920—Lyallpur
Miss Roma B. Beatty, 1909—Badomali
Miss Hazel Bennett, 1908—Gujranwala
Miss R. Jean Black, 1921—Sangla Hill
Miss Lois Boyd, 1918—Sangla Hill
Dr. Anna Bramson, 1936—Sialkot City
Miss Frances E. Brown, 1927, 1937—Lyallpur
Miss Lois Buchanan, 1910—Pathankot
Miss Marie Cash, 1926—Sialkot City
Miss Evelyn Cathcart, 1925—Rawalpindi
Miss Margaret Fehlman, 1913—Zafarwal
Miss Betsy Fleming, 1913—Sargodha
Miss Vida J. Graham, 1922—Pathankot
Miss Evva P. Hartig, R.N., 1924—Campbellpur
Miss Eva M. Hewitt, 1930—Zafarwal
Miss Kate A. Hill, 1896—Sialkot City
Miss Janette Howland, 1921—Campbellpur
Miss Reba C. Hunsberger, M.D., 1921—Sialkot City
Miss Olive Laing, 1912—Sialkot City
Miss Sarah Jane Lamont, 1928—Pathankot
Miss Mary Frances Lincoln, R.N., 1920 Sargodha
Miss Glendine Lundquist, R.N., 1932—Sialkot City
Miss Lillian A. McConnell, 1902—Jhelum
Miss E. Marjorie McCrory, 1936—Gujranwala
Miss Maude M. Miller, 1925—Sheikupura
Miss Henrietta Moore, 1898—Rawalpindi
Miss Margaret L. Murdoch, 1924—Campbellpur
Miss Marian T. Peterson, 1930—Zafarwal
Miss Willa M. Ramsey, 1921—Sialkot City
Miss Grace N. Ranson, 1936—Sangla Hill
Miss Laura Reynolds, 1924—Sangla Hill
Miss Louise Scott, 1916—Gujranwala
Miss Kate E. Spencer, 1918—Sargodha
Miss Vivian Trimble, 1921—Pathankot
Miss Ruth A. Warnock, 1913, 1936—Sargodha
Miss Helen V. Weede, 1928—Sheikhupura
Miss Georgia Wengert, 1920—Pasrur
Miss Dora A. Whitely, 1911—Pasrur

HONORARY MISSIONARY

Miss Mary J. Campbell, 1884—211 Mamillah Rd., Jerusalem, Palestine

NOW IN THIS COUNTRY

Miss Minnie Beatty, 1912—834 Ridge Ave., N. S., Pittsburgh, Pa. Telephone FAirfax 1240
Miss Theresa I. Brownlee, 1922—Sylvia, Kansas
Miss N. Addaline Brandon, 1931—1072 Liberty St., Meadville, Pa.
Miss Laurella G. Dickson, 1897—719 N. W. 24th St., Oklahoma City, Okla.
Miss Flora Jameson, 1903—32 Bonvue St., N. S., Pittsburgh, Pa.
Miss Mary Kyle, 1904—212 N. Detroit St., Xenia, Ohio
Miss Elizabeth F. McConnell, R.N., 1931, c/o Rev. J. R. Jackson, 2168 E. York St., Philadelphia, Pa.
Miss Helen C. Sharp, M.D., 1932—620½ N. Broadway, Pittsburg, Kansas
Miss Rose Shereda, 1928—Solon Springs, Wis.

RETIRED

Miss Emma Dean Anderson, 1881—231 Franklin St., Slippery Rock, Pa.
Miss Ella M. Gordon, 1893—Pattersonville, New York
Miss Mary A. Lawrence, 1893—c/o Rev. R. E. Ayers, Harmarville, Pa.
Miss Mary E. Logan, 1891—134 W. 7th St., Rushville, Ind.
Miss Rosa McCullough, 1879—Greenwood, Jackson Co., Mo.
Dr. Maria White, 1886—Penn & Trenton Aves., Wilkinsburg, Pa.

EGYPT

Miss Hazel E. Anderson, 1937—Cairo
Miss Ella M. Barnes, 1911—Cairo
Miss Margaret A. Bell, 1901—Fayoum
Miss Leota Cabeen, 1909—Alexandria
Mrs. Mary K. Coventry, 1918—Benha
Miss Anna B. Criswell, 1905—Assiut
Miss Mary F. Dawson, 1922—Cairo
Mrs. Ada A. Dunlap, 1926—Assiut
Miss Lucia Dwight, 1919—Beni Suef
Miss Davida Finney, 1915—Assiut
Miss Alta G. French, 1925—Beni Suef
Miss Elsie French, 1909—Cairo
Miss Martha C. Glass, 1922—Cairo
Miss Eulalia D. Grether, 1920—Tanta
Miss Alice Grimes, 1924—Minia
Miss A. Constance Harper, 1937—Cairo
*Miss Rena L. Hogg, 1899—Assiut
Miss Lois D. Kingan, 1926—Benha
Miss Bernice L. Knowles, 1932—Assiut
Miss Lucy Lightowler, 1921—Cairo
Miss Helen J. Martin, 1915—Cairo
Miss Dora B. Mason, 1918—Assiut
Miss Jeannette McCrory, 1916—Minia
Miss Evelyn McFarland, 1919—Cairo
Miss Mabel McMichael, 1937—Cairo
Miss Carol E. McMillan, 1906—Tanta
Miss Helen J. Noordewier, 1921—Luxor
Miss Marion A. Paden, 1902—Tanta
Miss Venna R. Patterson, 1924—Luxor
Miss Frances Patton, 1922—Mansura
Miss Stella Robertson, 1922—Cairo
Mrs. Rachel Tracy Seiver, 1925—Fayoum
Miss Edna B. Sherriff, 1920—Cairo
Miss Jane C. Smith, R.N., 1922—Cairo
Miss Nellie C. Smith, 1911—Cairo
Miss Marie F. Tait, 1925—Zagazig
Miss Mary L. Thompson, 1917—Assiut
Miss Helen M. Walker, 1930—Assiut
Miss Laura B. Walker, 1904—Mansura
Miss Ethel L. Weed, 1919—Alexandria
Miss Elizabeth S. White, 1924—Alexandria
Miss Ida B. Whiteside, 1913—Luxor
Miss Ruth M. Williamson, 1924—Tanta
Miss Elizabeth Wilson, 1932—Fayoum
Miss Esther W. Wilson, 1919—Luxor
Miss Margaret A. Work, 1924—Zagazig
Miss Ruth A. Work, 1904—Assiut
Miss Laura Wright, 1921—Tanta

NOW IN THIS COUNTRY

Miss Helen R. Brownlee, R.N., 1934—215 Ridge Ave., Washington, Pa.
*Miss Minnehaha Finney, 1894—121 N. 7th St., Sterling, Kan.
Miss Alfretta M. Hammond, 1904—State Hospital, Warren, Pa.
Miss E. Roxy Martin, 1901—1239 Filmore St., Frankfort, Philadelphia, Pa.
Miss Lillian McClelland, 1923—226 Edgewood Rd., Asheville, N. C.
Miss Ruth McCleery, 1931—Vegreville, Alberta, Canada
Miss Sarah B. Meloy, 1923—1575 Florence Ave., Evanston, Ill.

THE SUDAN

Miss Isabel Blair—Omdurman
Miss Mary E. Coie, 1919—Khartum North
Miss Una Coie, 1918—Khartum North
Miss Elsie E. Grove, 1912—Doleib Hill
Miss Ray Huffman, R.N., 1924—Nasir
Miss Aulora R. McIntyre, 1911—Wad Medani
Miss Mary Jane McKnight, 1922—Khartum North
Miss E. Verna Pillow, 1930—Omdurman
Miss C. Blanche Soule, R.N., 1921—Nasir
Miss Frances Turk, R.N., 1921—Khartum North

NOW IN THIS COUNTRY

Miss Marguerite McClellan, 1926—Mackenzie Hall, 110 Sherman St., Hartford, Conn.

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A LITTLE TIME APART

ASPIRATION

I would have faith that I to God
My very best might consecrate,
As Hannah once in prayer and faith
Her only son did dedicate.

I would feel gratitude that I
To God might offer thanks and praise,
As Miriam triumphantly
Her joyful song of thanks did raise.

I would have love that I might bring
Some precious thing for Jesus' sake,
As Mary with devotion deep
For Him her costly cruse did break.

Since dark the way that Christ did go,
Since heavy was salvation's price,
My life, my all, would I give Him
In joyful, willing sacrifice.

(Mrs. Chas. W.) Elsie Wehling Fulton,
Secretary of Prayer Groups.